LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

EARL OF CHESTERFIELD,

TO

HIS SON,

PHILIP STANHOPE, Esq.

LATE ENVOY EXTRAORDINARY AT THE COURT OF DRESDEN.

VOL. II.

[Printed by JOHN NICHOLS, Red Lion-paſſage, Fleet-ſtreet, London]

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LATE ENVOY EXTRAORDINARY AT

THE COURT OF DRESDEN.

TOGETHER WITH

SEVERAL OTHER PIECES

ON VARIOUS SUBJECTS.

PUBLISHED FROM THE ORIGINALS BY

MRS. EUGENIA STANHOPE.

IN FOUR VOLUMES.

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1800.

LORD CHESTERFIELD's

LETTERS.

XXXVIII B34

LETTER CXLI.

Bath, February the 16th, O. S. 1748.

DEAR BOY,

THE firſt uſe that I made of my liberty, was to come hither, where I arrived yeſterday. My health, though not fundamentally bad, yet, for want of proper attention of late, wanted ſome repairs, which theſe waters never fail giving it. I ſhall drink them a month, and return to London, there to enjoy the comforts of ſocial life, inſtead of groaning under the load of buſineſs. I have given the deſcription of the life that I propoſe to lead for the future, in this motto, which I have put up in the frize of my library in my new houſe;

Nunc veterum libris, nunc ſomno, et inertibus horis
Ducere ſollicitæ jucunda oblivia vitæ.

I muſt obſerve to you, upon this occaſion, that the

uninterrupted ſatisfaction which I expect to find in that library will be chiefly owing to my having employed ſome part of my life well at your age. I wiſh I had employed it better, and my ſatisfaction would now be complete; but, however, I planted, while young, that degree of knowledge which is now my refuge and my ſhelter. Make your plantations full more extenſive, they will more than pay you for your trouble. I do not regret the time that I paſſed in pleaſures; they were ſeaſonable, they were the pleaſures of youth, and I enjoyed them while young. If I had not, I ſhould probably have overvalued them now, as we are very apt to do what we do not know: but, knowing them as I do, I know their real value, and how much they are generally over-rated. Nor do I regret the time that I have paſſed in buſineſs, for the ſame reaſon; thoſe who ſee only the outſide of it, imagine that it has hidden charms, which they pant after; and nothing but acquaintance can undeceive them. I, who have been behind the ſcenes, both of pleaſure and buſineſs, and have ſeen all the ſprings and pullies of thoſe decorations which aſtoniſh and dazzle the audience, retire, not only without regret, but with contentment and ſatisfaction. But what I do, and ever ſhall regret, is the time which, while young, I loſt in mere idleneſs, and in doing nothing. This is the common effect of the inconſideracy of youth, againſt which I beg you will be moſt carefully upon your guard. The value of moments, when caſt up, is immenſe, if well employed; if thrown

thrown away, their loss is irrecoverable. Every moment may be put to some use, and that with much more pleasure than if unemployed. Do not imagine, that by the employment of time, I mean an uninterrupted application to serious studies. No; pleasures are, at proper times, both as necessary and as useful: they fashion and form you for the world; they teach you characters, and show you the human heart in its unguarded minutes. But then remember to make that use of them. I have known many people, from laziness of mind, go through both pleasure and business with equal inattention; neither enjoying the one, nor doing the other; thinking themselves men of pleasure, because they were mingled with those who were, and men of business, because they had business to do, though they did not do it. Whatever you do, do it to the purpose; do it thoroughly, not superficially. *Approfondissez*; go to the bottom of things. Any thing half done, or half known, is, in my mind, neither done nor known at all. Nay worse, for it often misleads. There is hardly any place, or any company, where you may not gain knowledge, if you please; almost every body knows some one thing, and is glad to talk upon that one thing. Seek, and you will find, in this world as well as in the next. See every thing, enquire into every thing; and you may excuse your curiosity, and the questions you ask, which otherwise might be thought impertinent, by your manner of asking them; for most things depend a great deal upon the manner. As for example,

I am afraid that I am very troubleſome with my queſtions, but nobody can inform me ſo well as you; or ſomething of that kind.

Now that you are in a Lutheran country, go to their churches, and obſerve the manner of their public worſhip; attend to their ceremonies, and enquire the meaning and intention of every one of them. And, as you will ſoon underſtand German well enough, attend to their ſermons, and obſerve their manner of preaching. Inform yourſelf of their Church government; whether it reſides in the Sovereign, or in Conſiſtories and Synods; whence ariſes the maintenance of their Clergy; whether from tithes, as in England, or from voluntary contributions, or from penſions from the State. Do the ſame thing when you are in Roman Catholic countries; go to their churches, ſee all their ceremonies; aſk the meaning of them, get the terms explained to you. As for inſtance; Prime, Tierce, Sexte, Nones, Mattins, Angelus, High Maſs, Veſpers, Complies, *&c.* Inform yourſelf of their ſeveral religious Orders, their Founders, their Rules, their Vows, their Habits, their Revenues, *&c.* But when you frequent places of public worſhip, as I would have you go to all the different ones you meet with, remember, that, however erroneous, they are none of them objects of laughter and ridicule. Honeſt error is to be pitied, not ridiculed. The object of all the public worſhips in the world is the ſame; it is that great Eternal Being, who created every thing. The different manners of worſhip are by

by no means ſubjects of ridicule. Each ſect thinks its own the beſt; and I know no infallible judge in this world, to decide which is the beſt. Make the ſame enquiries, wherever you are, concerning the revenues, the military eſtabliſhment, the trade, the commerce, and the police of every country. And you would do well to keep a blank paper-book, which the Germans call an *Album*; and there, inſtead of defiling, as they do, every fool they meet with to ſcribble ſomething, write down all theſe things, as ſoon as they come to your knowledge from good authorities.

I had almoſt forgotten one thing, which I would recommend as an object of your curioſity and information, that is, the Adminiſtration of Juſtice; which, as it is always carried on in open Court, you may, and I would have you go and ſee it, with attention and inquiry.

I have now but one anxiety left, which is concerning you. I would have you be, what I know nobody is, perfect. As that is impoſſible, I would have you as near perfection as poſſible. I know nobody in a fairer way towards it than yourſelf, if you pleaſe. Never were ſo much pains taken for any body's education as for yours; and never had any body thoſe opportunities of knowledge and improvement which you have had, and ſtill have. I hope, I wiſh, I doubt, and I fear, alternately. This only I am ſure of, that you will prove either the greateſt pain, or the greateſt pleaſure of Yours.

LETTER CXLII.

Bath, February the 22d, O.S. 1748.

DEAR BOY,

EVERY excellency, and every virtue, has its kindred vice or weakneſs; and, if carried beyond certain bounds, links into the one or the other. Generoſity often runs into Profuſion, Œconomy into Avarice, Courage into Raſhneſs, Caution into Timidity, and ſo on:—inſomuch that, I believe, there is more judgment required, for the proper conduct of our virtues, than for avoiding their oppoſite vices. Vice, in its true light, is ſo deformed, that it ſhocks us at firſt ſight; and would hardly ever ſeduce us, if it did not, at firſt, wear the maſk of ſome Virtue. But Virtue is, in itſelf, ſo beautiful, that it charms us at firſt ſight; engages us more and more upon farther acquaintance; and, as with other Beauties, we think exceſs impoſſible: it is here that judgment is neceſſary, to moderate and direct the effects of an excellent cauſe. I ſhall apply this reaſoning, at preſent, not to any particular virtue, but to an excellency, which, for want of judgment, is often the cauſe of ridiculous and blameable effects; I mean, great Learning; which, if not accompanied with ſound judgment, frequently carries us into Error, Pride, and Pedantry. As I hope you will poſſeſs that excellency in its utmoſt extent; and yet without its too common failings;

ings; the hints, which my experience can ſuggeſt, may probably not be uſeleſs to you.

Some learned men, proud of their knowledge, only ſpeak to decide, and give judgment without appeal. The conſequence of which is, that mankind, provoked by the inſult, and injured by the oppreſſion, revolt; and, in order to ſhake off the tyranny, even call the lawful authority in queſtion. The more you know, the modeſter you ſhould be: and (by the bye) that modeſty is the ſureſt way of gratifying your vanity. Even where you are ſure, ſeem rather doubtful; repreſent, but do not pronounce; and, if you would convince others, ſeem open to conviction yourſelf.

Others, to ſhew their learning, or often from the prejudices of a ſchool-education, where they hear of nothing elſe, are always talking of the Antients, as ſomething more than men, and of the Moderns as ſomething leſs. They are never without a Claſſic or two in their pockets: they ſtick to the old good ſenſe; they read none of the modern traſh; and will ſhow you plainly, that no improvement has been made, in any one art or ſcience, theſe laſt ſeventeen hundred years. I would by no means have you diſown your acquaintance with the Antients; but ſtill leſs would I have you brag of an excluſive intimacy with them. Speak of the Moderns without contempt, and of the Antients without idolatry; judge them all by their merits, but not by their ages; and if you happen to have an Elzevir claſſic in your pocket, neither ſhow it nor mention it.

Some great Scholars, moſt abſurdly, draw all their maxims, both for public and private life, from what they call Parallel Caſes in the antient authors; without conſidering, that, in the firſt place, there never were, ſince the creation of the world, two caſes exactly parallel; and, in the next place, that there never was a caſe ſtated, or even known, by any hiſtorian, with every one of its circumſtances; which, however, ought to be known, in order to be reaſoned from. Reaſon upon the caſe itſelf, and the ſeveral circumſtances that attend it, and act accordingly; but not from the authority of antient Poets or Hiſtorians. Take into your conſideration, if you pleaſe, caſes ſeemingly analogous; but take them as helps only, not as guides. We are really ſo prejudiced by our educations, that, as the Antients deified their Heroes, we deify their Madmen: of which, with all due regard to antiquity, I take Leonidas and Curtius to have been two diſtinguiſhed ones. And yet a ſolid Pedant would, in a ſpeech in Parliament, relative to a tax of two-pence in the pound upon ſome commodity or other, quote thoſe two heroes, as examples of what we ought to do, and ſuffer for our country. I have known theſe abſurdities carried ſo far, by people of injudicious learning, that I ſhould not be ſurpriſed, if ſome of them were to propoſe, while we are at war with the Gauls, that a number of geeſe ſhould be kept in the Tower, upon account of the infinite advantage which Rome received, *in a parallel caſe*, from a certain number of geeſe in the Capitol. This way

of

of reaſoning, and this way of ſpeaking, will always form a poor politician, and a puerile declaimer.

There is another ſpecies of learned men, who, though leſs dogmatical and ſupercilious, are not leſs impertinent. Theſe are the communicative and ſhining Pedants, who adorn their converſation, even with women, by happy quotations of Greek and Latin; and who have contracted ſuch a familiarity with the Greek and Roman authors, that they call them by certain names or epithets denoting intimacy. As *old* Homer; that *ſly rogue* Horace; *Maro*, inſtead of Virgil; and *Naſo*, inſtead of Ovid. Theſe are often imitated by coxcombs, who have no learning at all; but who have got ſome names, and ſome ſcraps of antient authors by heart, which they improperly and impertinently retail in all companies, in hopes of paſſing for ſcholars. If, therefore, you would avoid the accuſation of pedantry on one hand, or the ſuſpicion of ignorance on the other, abſtain from learned oſtentation. Speak the language of the company you are in; ſpeak it purely, and unlarded with any other. Never ſeem wiſer, nor more learned, than the people you are with. Wear your learning, like your watch, in a private pocket; and do not pull it out, and ſtrike it, merely to ſhow that you have one. If you are aſked what o'clock it is, tell it; but do not proclaim it hourly and unaſked, like the watchman.

Upon the whole, remember that learning (I mean Greek and Roman learning) is a moſt uſeful and neceſſary

neceſſary ornament, which it is ſhameful not to be maſter of; but, at the ſame time, moſt carefully avoid thoſe errors and abuſes which I have mentioned, and which too often attend it. Remember too, that great modern knowledge is ſtill more neceſſary than antient; and that you had better know perfectly the preſent, than the old ſtate of Europe; though I would have you well acquainted with both.

I have this moment received your letter of the 17th N. S. Though, I confeſs, there is no great variety in your preſent manner of life, yet materials can never be wanting for a letter; you ſee, you hear, or you read, ſomething new every day; a ſhort account of which, with your reflections thereupon, will make out a letter very well. But, ſince you deſire a ſubject, pray ſend me an account of the Lutheran eſtabliſhment in Germany; their religious tenets, their church-government, the maintenance, authority, and titles, of their Clergy.

Vittorio Siri, complete, is a very ſcarce and very dear book here; but I do not want it. If your own library grows too voluminous, you will not know what to do with it, when you leave Leipſig. Your beſt way will be, when you go away from thence, to ſend to England, by Hamburgh, all the books that you do not abſolutely want. Yours.

LETTER

LETTER CXLIII.

Bath, March the 1ſt, O. S. 1748.

DEAR BOY,

BY Mr. Harte's letter to Mr. Grevenkop, of the 21ſt February, N. S. I find that you had been a great while without receiving any letters from me; but, by this time, I dare ſay, you think you have received enough, and poſſibly more than you have read; for I am not only a frequent, but a prolix correſpondent.

Mr. Harte ſays, in that letter, that he looks upon Profeſſor Maſcow to be one of the ableſt men in Europe, in treaty and political knowledge. I am extremely glad of it: for that is what I would have you particularly apply to, and make yourſelf perfect maſter of. The treaty part you muſt chiefly acquire by reading the treaties themſelves, and the hiſtories and memoirs relative to them: not but that inquiries and converſations, upon thoſe treaties, will help you greatly, and imprint them better in your mind. In this courſe of reading, do not perplex yourſelf, at firſt, by the multitude of inſignificant treaties which are to be found in the *Corps Diplomatique*; but ſtick to the material ones, which altered the ſtate of Europe, and made a new arrangement among the great powers: ſuch as the treaties of Munſter, Nimeguen, Ryſwick, and Utrecht.

But

But there is one part of political knowledge which is only to be had by enquiry and converſation; that is, the preſent ſtate of every Power in Europe, with regard to the three important points of Strength, Revenue, and Commerce. You will, therefore, do well, while you are in Germany, to inform yourſelf carefully of the military force, the revenues, and the commerce, of every Prince and State of the Empire; and to write down thoſe informations in a little book, kept for that particular purpoſe. To give you a ſpecimen of what I mean.

The Electorate of Hanover.

The revenue is about £.500,000 a year.

The military eſtabliſhment, in time of war, may be about 25,600 men; but that is the utmoſt.

The trade is chiefly linens, exported from Stade.

There are coarſe woollen manufactures for home-conſumption.

The mines of Hartz produce about £.100,000 in ſilver, annually.

Such information you may very eaſily get, by proper inquiries, of every State in Germany, if you will but prefer uſeful to frivolous converſations.

There are many Princes in Germany, who keep very few or no troops, unleſs upon the approach of danger, or for the ſake of profit, by letting them out for ſubſidies, to great Powers: in that caſe you will inform yourſelf what number of troops they could raiſe, either for their own defence, or furniſh to other Powers for ſubſidies.

There

There is very little trouble, and an infinite uſe, in acquiring this knowledge. It ſeems to me even to be a more entertaining ſubject, to talk upon, than *la pluïe et le beau tems.*

Though I am ſenſible theſe things cannot be known with the utmoſt exactneſs, at leaſt by you; yet you may, however, get ſo near the truth, that the difference will be very immaterial.

Pray let me know if the Roman Catholic worſhip is tolerated in Saxony, any where but at Court; and if public maſs-houſes are allowed any where elſe in the Electorate. Are the regular Romiſh Clergy allowed; and have they any convents?

Are there any military Orders in Saxony, and what? Is the White Eagle a Saxon or a Poliſh Order? Upon what occaſion, and when was it founded? What number of Knights?

Adieu! God bleſs you; and may you turn out what I wiſh!

LETTER CXLIV.

Bath, March the 9th, O. S. 1748.

DEAR BOY,

I MUST, from time to time, remind you of what I have often recommended to you, and of what you cannot attend to too much; *ſacrifice to the Graces.*

Graces. The different effects of the ſame things, ſaid or done, when accompanied or abandoned by them, is almoſt inconceivable. They prepare the way to the heart; and the heart has ſuch an influence over the underſtanding, that it is worth while to engage it in our intereſt. It is the whole of women, who are guided by nothing elſe; and it has ſo much to ſay, even with men, and the ableſt men too, that it commonly triumphs in every ſtruggle with the underſtanding. Monſieur de la Rochefoucault, in his Maxims, ſays, that *l'eſprit eſt ſouvent la dupe du cœur.* If he had ſaid, inſtead of *ſouvent*, *preſque toujours*, I fear he would have been nearer the truth. This being the caſe, aim at the heart. Intrinſic merit alone will not do: it will gain you the general eſteem of all; but not the particular affection, that is, the heart, of any. To engage the affection of any particular perſon, you muſt, over and above your general merit, have ſome particular merit to that perſon, by ſervices done, or offered; by expreſſions of regard and eſteem; by complaiſance, attentions, *&c.* for him: and the graceful manner of doing all theſe things opens the way to the heart, and facilitates, or rather inſures, their effects. From your own obſervation, reflect what a diſagreeable impreſſion an awkward addreſs, a ſlovenly figure, an ungraceful manner of ſpeaking, whether ſtuttering, muttering, monotony, or drawling; an unattentive behaviour, *&c.* make upon you, at firſt ſight, in a ſtranger, and how they prejudice you againſt him, though, for aught you know,

know, he may have great intrinſic ſenſe and merit. And reflect, on the other hand, how much the oppoſites of all theſe things prepoſſeſs you, at firſt ſight, in favour of thoſe who enjoy them. You wiſh to find all good qualities in them, and are in ſome degree diſappointed if you do not. A thouſand little things, not ſeparately to be defined, conſpire to form theſe Graces, this *je ne ſcai quoi*, that always pleaſes. A pretty perſon, genteel motions, a proper degree of dreſs, an harmonious voice, ſomething open and chearful in the countenance, but without laughing; a diſtinct and properly-varied manner of ſpeaking: all theſe things, and many others, are neceſſary ingredients in the compoſition of the pleaſing *je ne ſcai quoi*, which every body feels, though nobody can deſcribe. Obſerve carefully, then, what diſpleaſes or pleaſes you in others; and be perſuaded, that, in general, the ſame things will pleaſe or diſpleaſe them in you. Having mentioned laughing, I muſt particularly warn you againſt it: and I could heartily wiſh, that you may often be ſeen to ſmile, but never heard to laugh while you live. Frequent and loud laughter is the characteriſtic of folly and ill-manners; it is the manner in which the mob expreſs their ſilly joy, at ſilly things; and they call it being merry. In my mind, there is nothing ſo illiberal, and ſo ill-bred, as audible laughter. True wit, or ſenſe, never yet made any body laugh; they are above it: they pleaſe the mind, and give a chearfulneſs to the countenance. But it is low buffoonry, or ſilly accidents, that

always excite laughter; and that is what people of ſenſe and breeding ſhould ſhow themſelves above. A man's going to ſit down, in the ſuppoſition that he has a chair behind him, and falling down upon his breech for want of one, ſets a whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughing is. Not to mention the diſagreeable noiſe that it makes, and the ſhocking diſtortion of the face that it occaſions. Laughter is eaſily reſtrained, by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its abſurdity. I am neither of a melancholy, nor a Cynical diſpoſition; and am as willing, and as apt to be pleaſed as any body; but I am ſure that, ſince I have had the full uſe of my reaſon, nobody has ever heard me laugh. Many people, at firſt from awkwardneſs and *mauvaiſe honte*, have got a very diſagreeable and ſilly trick of laughing, whenever they ſpeak: and I know a man of very good parts, Mr. Waller, who cannot ſay the commoneſt thing without laughing; which makes thoſe, who do not know him, take him at firſt for a natural fool. This, and many other very diſagreable habits, are owing to *mauvaiſe honte* at their firſt ſetting out in the world. They are aſhamed in company, and ſo diſconcerted that they do not know what they do, and try a thouſand tricks to keep themſelves in countenance; which tricks afterwards grow habitual to them. Some put their fingers in their noſe, others ſcratch their head,

head, others twirl their hats; in ſhort, every awkward, ill-bred body has his trick. But the frequency does not juſtify the thing; and all theſe vulgar habits and awkwardneſſes, though not criminal indeed, are moſt carefully to be guarded againſt, as they are great bars in the way of the art of pleaſing. Remember, that to pleaſe, is almoſt to prevail, or at leaſt a neceſſary previous ſtep to it. You, who have your fortune to make, ſhould more particularly ſtudy this art. You had not, I muſt tell you, when you left England, *les manieres prévenantes*; and I muſt confeſs they are not very common in England: but I hope that your good ſenſe will make you acquire them abroad. If you deſire to make yourſelf conſiderable in the world (as, if you have any ſpirit, you do) it muſt be entirely your own doing: for I may very poſſibly be out of the world at the time you come into it. Your own rank and fortune will not aſſiſt you; your merit and your manners can, alone, raiſe you to figure and fortune. I have laid the foundations of them, by the education which I have given you; but you muſt build the ſuperſtructure yourſelf.

I muſt now apply to you for ſome informations, which I dare ſay you can, and which I deſire you will give me.

Can the Elector of Saxony put any of his ſubjects to death for high treaſon, without bringing them firſt to their trial in ſome public Court of Juſtice?

Can he, by his own authority, confine any ſubject in priſon as long as he pleaſes, without trial?

Can he baniſh any ſubject out of his dominions by his own authority?

Can he lay any tax whatſoever upon his ſubjects, without the conſent of the States of Saxony? and what are thoſe States? how are they elected? what Orders do they conſiſt of? do the Clergy make part of them? and when, and how often, do they meet?

If two ſubjects of the Elector's are at law, for an eſtate ſituated in the Electorate, in what Court muſt this ſuit be tried? and will the decision of that Court be final, or does there lie an appeal to the Imperial Chamber at Wetzlaer?

What do you call the two Chief Courts, or two Chief Magiſtrates, of civil and criminal juſtice?

What is the common revenue of the Electorate, one year with another?

What number of troops does the Elector now maintain? and what is the greateſt number that the Electorate is able to maintain?

I do not expect to have all theſe queſtions anſwered at once; but you will anſwer them in proportion as you get the neceſſary and authentic informations.

You are, you ſee, my German Oracle; and I conſult you with ſo much faith, that you need not, like the Oracles of old, return ambiguous anſwers; eſpecially as you have this advantage over them, too, that I only conſult you about paſt, and preſent, but not about what is to come.

I wiſh you a good Eaſter-fair at Leipſig. See, with attention, all the ſhops, drolls, tumblers, rope-dancers, and *hoc genus omne*: but inform yourſelf more particularly of the ſeveral parts of trade there. Adieu.

LETTER

LETTER CXLV.

London. March the 25th, O. S. 1748.

DEAR BOY,

I AM in great joy at the written and the verbal accounts which I have received lately of you. The former from Mr. Harte; the latter, from Mr. Trevanion, who is arrived here: they conſpire to convince me that you employ your time well at Leipſig. I am glad to find you conſult your own intereſt and your own pleaſure ſo much; for the knowledge which you will acquire in theſe two years, is equally neceſſary for both. I am likewiſe particularly pleaſed to find, that you turn yourſelf to that ſort of knowledge which is more peculiarly neceſſary for your deſtination: for Mr. Harte tells me you have read, with attention, Caillieres, Pequet, and Richelieu's Letters. The Memoirs of the Cardinal de Retz will both entertain and inſtruct you: they relate to a very intereſting period of the French Hiſtory, the Miniſtry of Cardinal Mazarin, during the Minority of Lewis XIV. The characters of the conſiderable people of that time are drawn, in a ſhort, ſtrong, and maſterly manner; and the political reflections, which are moſt of them printed in Italics, are the juſteſt that ever I met with: they are not the laboured reflections of a ſyſtematical cloſet politician, who, without the leaſt experience of buſineſs, ſits at home, and writes maxims; but they are the re-

flections which a great and able man formed, from long experience, and practice in great buſineſs. They are true concluſions, drawn from facts, not from ſpeculations.

As Modern Hiſtory is particularly your buſineſs, I will give you ſome rules to direct your ſtudy of it. It begins, properly, with Charlemagne, in the year 800. But as, in thoſe times of ignorance, the Prieſts and Monks were almoſt the only people that could or did write, we have ſcarcely any hiſtories of thoſe times but ſuch as they have been pleaſed to give us, which are compounds of ignorance, ſuperſtition, and party zeal. So that a general notion of what is rather ſuppoſed, than really known to be, the hiſtory of the five or ſix following centuries, ſeems to be ſufficient: and much time would be but ill-employed in a minute attention to thoſe legends. But reſerve your utmoſt care, and moſt diligent enquiries, for the fifteenth century, and downwards. Then Learning began to revive, and credible hiſtories to be written; Europe began to take the form, which, to ſome degree, it ſtill retains: at leaſt the foundations of the preſent great Powers of Europe were then laid. Lewis the Eleventh made France, in truth, a Monarchy, or as he uſed to ſay himſelf, *la mit hors de Page*. Before his time, there were independent provinces in France, as the Dutchy of Brittany, *&c.* whoſe Princes tore it to pieces, and kept it in conſtant domeſtic confuſion. Lewis the Eleventh reduced all theſe petty States, by fraud, force,

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force, or marriage: for he ſcrupled no means to obtain his ends.

About that time, Ferdinand King of Arragon, and Iſabella his wife, Queen of Caſtile, united the whole Spaniſh Monarchy, and drove the Moors out of Spain, who had till then kept poſſeſſion of Grenada. About that time too, the Houſe of Auſtria laid the great foundations of its ſubſequent power; firſt, by the marriage of Maximilian with the Heireſs of Burgundy; and then, by the marriage of his ſon Philip, Archduke of Auſtria, with Jane, the daughter of Iſabella, Queen of Spain, and Heireſs of that whole kingdom, and of the Weſt Indies. By the firſt of theſe marriages, the Houſe of Auſtria acquired the Seventeen Provinces; and by the latter, Spain and America; all which centered in the perſon of Charles the Fifth, ſon of the above-mentioned Archduke Philip, the ſon of Maximilian. It was upon account of theſe marriages, that the following Latin diſtich was made:

Bella gerant alii, Tu felix Auſtria nube,
Nam quæ Mars aliis, dat tibi regna Venus.

This immenſe power, which the Emperor Charles the Fifth found himſelf poſſeſſed of, gave him a deſire for univerſal power (for people never deſire all till they have gotten a great deal) and alarmed France: this ſowed the ſeeds of that jealouſy and enmity, which have flouriſhed ever ſince between thoſe two great powers. Afterwards the Houſe of Auſtria was weakened by the diviſion made by

Charles the Fifth of its dominions, between his ſon Philip the Second of Spain, and his brother Ferdinand; and has ever ſince been dwindling to the weak condition in which it now is. This is a moſt intereſting part of the hiſtory of Europe, of which it is abſolutely neceſſary that you ſhould be exactly and minutely informed.

There are in the hiſtory of moſt countries, certain very remarkable æras, which deſerve more particular enquiry and attention than the common run of hiſtory. Such is the Revolt of the Seventeen Provinces, in the reign of Philip the Second of Spain; which ended in forming the preſent Republic of the Seven United Provinces; whoſe independency was firſt allowed by Spain at the treaty of Munſter. Such was the extraordinary Revolution of Portugal, in the year 1640, in favour of the preſent Houſe of Braganza. Such is the famous Revolution of Sweden, when Chriſtian the Second of Denmark, who was alſo King of Sweden, was driven out by Guſtavus Vaſa. And ſuch alſo is that memorable æra in Denmark, of 1660; when the ſtates of that kingdom made a voluntary ſurrender of all their rights and liberties to the Crown; and changed that free State into the moſt abſolute monarchy now in Europe. The *Acta Regia*, upon that occaſion, are worth your peruſing. Theſe remarkable periods of Modern Hiſtory deſerve your particular attention, and moſt of them have been treated ſingly by good Hiſtorians, which are worth your reading. The Revolutions of Sweden and of Portugal are moſt admirably

admirably well written by l'Abbé de Vertot; they are ſhort, and will not take twelve hours reading. There is another book which very well deſerves your looking into, but not worth your buying at preſent, becauſe it is not portable: if you can borrow, or hire it, you ſhould; and that is, *L'Hiſtoire des Traités de Paix*, in two volumes, folio, which make part of the *Corps Diplomatique*. You will there find a ſhort and clear hiſtory, and the ſubſtance of every treaty made in Europe, during the laſt century, from the Treaty of Vervins. Three parts in four of this book are not worth your reading, as they relate to treaties of very little importance; but, if you ſelect the moſt conſiderable ones, read them with attention, and take ſome notes, it will be of great uſe to you. Attend chiefly to thoſe in which the great Powers of Europe are the parties; ſuch as the Treaty of the Pyrenées, between France and Spain; the Treaties of Nimeguen and Ryſwick: but, above all, the Treaty of Munſter ſhould be moſt circumſtantially and minutely known to you, as almoſt every treaty made ſince has ſome reference to it. For this, Pere Bougeant is the beſt book you can read, as it takes in the thirty years War, which preceded that treaty. The treaty itſelf, which is made a perpetual law of the Empire, comes in the courſe of your lectures upon the *Jus Publicum Imperii*.

In order to furniſh you with materials for a letter, and at the ſame time to inform both you and myſelf of what it is right that we ſhould know, pray anſwer me the following queſtions.

How many companies are there in the Saxon regiments of foot?

How many men in each company?

How many troops in the regiments of horſe and dragoons; and how many men in each?

What number of commiſſioned and non-commiſſioned Officers in a company of foot, or in a troop of horſe or dragoons? N. B. Non-commiſſioned Officers are all thoſe below Enſigns and Cornets.

What is the daily pay of a Saxon foot ſoldier, dragoon, and trooper?

What are the ſeveral ranks of the *Etat Major-Général?* N. B. The *Etat Major-Général* is every thing above Colonel. The Auſtrians have no Brigadiers, and the French have no Major-Generals in their *Etat Major*. What have the Saxons?

Adieu!

LETTER CXLVI.

London, March the 27th, O. S. 1748.

DEAR BOY,

THIS little packet will be delivered to you by one Monſieur Duval, who is going to the fair at Leipſig. He is a jeweller, originally of Geneva, but who has been ſettled here theſe eight or ten years;

years, and a very ſenſible fellow: pray be very civil to him.

As I adviſed you, ſome time ago, to inform yourſelf of the civil and military eſtabliſhments of as many of the Kingdoms and States of Europe as you ſhould either be in yourſelf, or be able to get authentic accounts of, I ſend you here a little book, in which, upon the article of Hanover, I have pointed out the ſhort method of putting down theſe informations, by way of helping your memory. The book being lettered, you can immediately turn to whatever article you want; and, by adding interleaves to each letter, may extend your minutes to what particulars you pleaſe. You may get ſuch books made any where; and appropriate each, if you pleaſe, to a particular object. I have myſelf found great utility in this method. If I had known what to have ſent you by this opportunity, I would have done it. The French ſay, *Que les petits préſens entretiennent l'amitié, et que les grands l'augmentent*; but I could not recollect that you wanted any thing, or at leaſt any thing that you cannot get as well at Leipſig as here. Do but continue to deſerve, and I aſſure you that you ſhall never want any thing I can give.

Do not apprehend that my being out of employment may be any prejudice to you. Many things will happen before you can be fit for buſineſs; and, when you are fit, whatever my ſituation may be, it will always be in my power to help you in your firſt ſteps; afterwards, you muſt help yourſelf by your

your own abilities. Make yourſelf neceſſary, and, inſtead of ſoliciting, you will be ſolicited. The thorough knowledge of foreign affairs, the intereſts, the views, and the manners of the ſeveral Courts in Europe, are not the common growth of this country. It is in your power to acquire them; you have all the means. Adieu! Yours.

LETTER CXLVII.

London, April the 1ſt, O. S. 1748.

DEAR BOY,

I HAVE not received any letter either from you or from Mr. Harte theſe three poſts, which I impute wholly to accidents between this place and Leipſig; and they are diſtant enough to admit of many. I always take it for granted that you are well, when I do not hear to the contrary; beſides, as I have often told you, I am much more anxious about your doing well, than about your being well; and, when you do not write, I will ſuppoſe that you are doing ſomething more uſeful. Your health will continue, while your temperance continues; and, at your age, Nature takes ſufficient care of the body, provided ſhe is left to herſelf, and that intemperance, on one hand, or medicines on the other, do not break in upon her. But it is by no means ſo with the mind, which,

which, at your age particularly, requires great and conſtant care, and ſome phyſic. Every quarter of an hour, well or ill employed, will do it eſſential and laſting good or harm. It requires, alſo, a great deal of exerciſe, to bring it to a ſtate of health and vigour. Obſerve the difference there is between minds cultivated and minds uncultivated, and you will, I am ſure, think that you cannot take too much pains, nor employ too much of your time in the culture of your own. A drayman is probably born with as good organs as Milton, Locke, or Newton; but, by culture, they are much more above him than he is above his horſe. Sometimes, indeed, extraordinary geniuſes have broken out by the force of nature, without the aſſiſtance of education; but thoſe inſtances are too rare for any body to truſt to; and even they would make a much greater figure, if they had the advantage of education into the bargain. If Shakeſpeare's genius had been cultivated, thoſe beauties, which we ſo juſtly admire in him, would have been undiſgraced by thoſe extravagancies, and that nonſenſe, with which they are frequently accompanied. People are, in general, what they are made by education and company, from fifteen to five-and-twenty; conſider well, therefore, the importance of your next eight or nine years; your whole depends upon them. I will tell you, ſincerely, my hopes and fears concerning you. I think you will be a good ſcholar, and that you will acquire a conſiderable ſtock of knowledge of various kinds; but I fear that you neglect

neglect what are called little, though in truth they are very material things; I mean, a gentleneſs of manners, an engaging addreſs, and an inſinuating behaviour; they are real and ſolid advantages, and none but thoſe who do not know the world, treat them as trifles. I am told that you ſpeak very quick, and not diſtinctly; this is a moſt ungraceful and diſagreeable trick, which you know I have told you of a thouſand times: pray attend carefully to the correction of it. An agreeable and diſtinct manner of ſpeaking adds greatly to the matter; and I have known many a very good ſpeech unregarded, upon account of the diſagreeable manner in which it has been delivered, and many an indifferent one applauded for the contrary reaſon. Adieu.

LETTER CXLVIII.

London, April the 15th, O. S. 1748.

DEAR BOY,

THOUGH I have no lettters from you to acknowledge ſince my laſt to you, I will not let three poſts go from hence without a letter from me. My affection always prompts me to write to you, and I am encouraged to do it, by the hopes that my letters are not quite uſeleſs. You will probably receive this in the midſt of the diverſions of Leipſig fair; at which, Mr. Harte tells me, that you are to ſhine

ſhine in fine clothes, among fine folks. I am very glad of it, as it is time that you ſhould begin to be formed to the manners of the world in higher life. Courts are the beſt ſchools for that ſort of learning. You are beginning now with the outſide of a Court; and there is not a more gaudy one than that of Saxony. Attend to it, and make your obſervations upon the turn and manners of it, that you may hereafter compare it with other Courts, which you will ſee. And, though you are not yet able to be informed, or to judge of the political conduct and maxims of that Court, yet you may remark the forms, the ceremonies, and the exterior ſtate of it. At leaſt, ſee every thing that you can ſee, and know every thing that you can know of it, by aſking queſtions. See likewiſe every thing at the fair, from operas and plays, down to the Savoyards raree-ſhows. Every thing is worth ſeeing once: and the more one ſees, the leſs one either wonders or admires.

Make my compliments to Mr. Harte, and tell him that I have juſt now received his letter, for which I thank him. I am called away, and my letter is therefore very much ſhortened. Adieu.

I am impatient to receive your anſwers, to the many queſtions I have aſked you.

LETTER

LETTER CXLIX.

London, April the 26th, O. S. 1748.

DEAR BOY,

I AM extremely pleaſed with your continuation of the Hiſtory of the Reformation; which is one of thoſe important æras that deſerve your utmoſt attention, and of which you cannot be too minutely informed.[o] You have, doubtleſs, conſidered the cauſes of that great event, and obſerved that diſappointment and reſentment had a much greater ſhare in it, than a religious zeal, or an abhorrence of the errors and abuſes of Popery.

Luther, an Auguſtin Monk, enraged that his Order, and conſequently himſelf, had not the excluſive privilege of ſelling indulgences, but that the Dominicans were let into a ſhare of that profitable but infamous trade, turns reformer, and exclaims againſt the abuſes, the corruption, and the idolatry, of the Church of Rome; which were certainly groſs enough for him to have ſeen long before, but which he had at leaſt acquieſced in, till what he called the Rights, that is the Profit, of his Order came to be touched. It is true, the Church of Rome furniſhed him ample matter for complaint and reformation, and he laid hold of it ably. This ſeems to me the true cauſe of that great and neceſſary work: but whatever the cauſe was, the effect was good; and the Reformation ſpread itſelf by its own truth and fitneſs;

ſtneſs; was conſcientiouſly received by great numbers in Germany, and other countries; and was ſoon afterwards mixed up with the politics of Princes: and, as it always happens in religious diſputes, became the ſpecious covering of injuſtice and ambition.

Under the pretence of cruſhing Hereſy, as it was called, the Houſe of Auſtria meant to extend and eſtabliſh its power in the Empire: as, on the other hand, many Proteſtant Princes, under the pretence of extirpating Idolatry, or at leaſt of ſecuring Toleration, meant only to enlarge their own dominions or privileges. Theſe views reſpectively, among the Chiefs on both ſides, much more than true religious motives, continued what were called the Religious Wars in Germany, almoſt uninterruptedly, till the affairs of the two Religions were finally ſettled by the treaty of Munſter.

Were moſt hiſtorical events traced up to their true cauſes, I fear we ſhould not find them much more noble, nor diſintereſted, than Luther's diſappointed avarice; and therefore I look with ſome contempt upon thoſe refining and ſagacious Hiſtorians, who aſcribe all, even the moſt common events, to ſome deep political cauſe; whereas mankind is made up of inconſiſtencies, and no man acts invariably up to his predominant character. The wiſeſt man ſometimes acts weakly, and the weakeſt ſometimes wiſely. Our jarring paſſions, our variable humours, nay our greater or leſſer degree of health and ſpirits, produce ſuch contradictions in

our conduct, that, I believe, thoſe are the oftenest miſtaken, who aſcribe our actions to the moſt ſeemingly obvious motives; and I am convinced, that a light ſupper, a good night's ſleep, and a fine morning, have ſometimes made a hero of the ſame man, who by an indigeſtion, a reſtleſs night, and a rainy morning, would have proved a coward. Our beſt conjectures, therefore, as to the true ſprings of actions, are but very uncertain; and the actions themſelves are all that we muſt pretend to know from Hiſtory. That Cæſar was murdered by twenty-three conſpirators, I make no doubt: but I very much doubt, that their love of liberty, and of their country, was their ſole, or even principal motive; and I dare ſay that, if the truth were known, we ſhould find that many other motives at leaſt concurred, even in the great Brutus himſelf; ſuch as pride, envy, perſonal pique, and diſappointment. Nay, I cannot help carrying my Pyrrhoniſm ſtill farther, and extending it often to hiſtorical facts themſelves, at leaſt to moſt of the circumſtances with which they are related: and every day's experience confirms me in this hiſtorical incredulity. Do we ever hear the moſt recent fact related exactly in the ſame way, by the ſeveral people who were at the ſame time eye-witneſſes of it? No. One miſtakes, another miſrepreſents; and others warp it a little to their own turn of mind, or private views. A man who has been concerned in a tranſaction will not write it fairly; and a man who has not, cannot. But, notwithſtanding all this uncertainty,

Hiſtory

History is not the leſs neceſſary to be known, as the beſt hiſtories are taken for granted, and are the frequent ſubjects both of converſation and writing. Though I am convinced that Cæſar's ghoſt never appeared to Brutus, yet I ſhould be much aſhamed to be ignorant of that fact, as related by the Hiſtorians of thoſe times. Thus the Pagan theology is univerſally received as matter for writing and converſation, though believed now by nobody; and we talk of Jupiter, Mars, Apollo, &c. as Gods, though we know that, if they ever exiſted at all, it was only as mere mortal men. This hiſtorical Pyrrhoniſm, then, proves nothing againſt the ſtudy and knowledge of Hiſtory; which, of all other ſtudies, is the moſt neceſſary for a man who is to live in the world. It only points out to us, not to be too deciſive and peremptory; and to be cautious how we draw inferences for our own practice, from remote facts partially or ignorantly related; of which we can, at beſt, but imperfectly gueſs, and certainly not know the real motives. The teſtimonies of Antient Hiſtory muſt neceſſarily be weaker than thoſe of Modern, as all teſtimony grows weaker and weaker as it is more and more remote from us. I would therefore adviſe you to ſtudy Antient Hiſtory, in general, as other people do; that is, not to be ignorant of any of thoſe facts which are univerſally received upon the faith of the beſt Hiſtorians; and whether true or falſe, you have them as other people have them. But Modern Hiſtory, I mean particularly that of the three laſt centuries, is what I would

have you apply to with the greateſt attention and exactneſs. There the probability of coming at the truth is much greater, as the teſtimonies are much more recent; beſides, anecdotes, memoirs, and original letters, often come to the aid of Modern Hiſtory. The beſt Memoirs that I know of are thoſe of Cardinal de Retz, which I have once before recommended to you; and which I adviſe you to read more than once with attention. There are many political maxims in theſe Memoirs *, moſt of which are printed in Italics; pray attend to, and remember them. I never read them but my own experience confirms the truth of them. Many of them ſeem trifling to people who are not uſed to buſineſs; but thoſe who are, feel the truth of them.

It is time to put an end to this long rambling letter; in which, if any one thing can be of uſe to you, it will more than pay the trouble I have taken to write it. Adieu! Yours.

LETTER CL.

London, May the 10th, O. S. 1748.

DEAR BOY,

I RECKON that this letter will find you juſt returned from Dreſden, where you have made your firſt Court *Caravanne*. What inclination for Courts

* The Maxims here mentioned are inſerted, with a tranſlation, at the end of the fourth volume.

this

this taſte of them may have given you, I cannot tell; but this I think myſelf ſure of, from your good ſenſe, that, in leaving Dreſden, you have left diſſipation too; and have reſumed, at Leipſig, that application, which, if you like Courts, can alone enable you to make a good figure at them. A mere Courtier, without parts or knowledge, is the moſt frivolous and contemptible of all Beings; as, on the other hand, a man of parts and knowledge, who acquires the eaſy and noble manners of a Court, is the moſt perfect. It is a trite, common-place obſervation, that Courts are the ſeats of falſehood and diſſimulation. That, like many, I might ſay moſt common-place obſervations, is falſe. Falſehood and diſſimulation are certainly to be found at Courts; but where are they not to be found? Cottages have them, as well as Courts; only with worſe manners. A couple of neighbouring farmers in a village will contrive and practice as many tricks, to over-reach each other at the next market, or to ſupplant each other in the favour of the 'Squire, as any two Courtiers can do to ſupplant each other in the favour of their Prince. Whatever Poets may write, or fools believe, of rural innocence and truth, and of the perfidy of Courts, this is moſt undoubtedly true —that Shepherds and Miniſters are both men; their nature and paſſions the ſame, the modes of them only different.

Having mentioned common-place obſervations, I will particularly caution you againſt either uſing, believing, or approving them. They are the com-

mon topics of witlings and coxcombs; thoſe who really have wit, have the utmoſt contempt for them, and ſcorn even to laugh at the pert things that thoſe would-be wits ſay upon ſuch ſubjects.

Religion is one of their favourite topics; it is all prieſt-craft; and an invention contrived and carried on by Prieſts, of all religions, for their own power and profit: from this abſurd and falſe principle flow the common-place, inſipid jokes and inſults upon the Clergy. With theſe people, every Prieſt, of every religion, is either a public or a concealed unbeliever, drunkard, and whoremaſter; whereas I conceive that Prieſts are extremely like other men, and neither the better nor the worſe for wearing a gown or a ſurplice; but, if they are different from other people, probably it is rather on the ſide of religion and morality, or at leaſt decency, from their education and manner of life.

Another common topic for falſe wit, and cold raillery, is Matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public, to the contrary. The huſband certainly wiſhes his wife at the devil, and the wife certainly cuckolds her huſband. Whereas I preſume that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been ſaid over them. The cohabitation indeed, which is the conſequence of matrimony, makes them either love or hate more, accordingly as they reſpectively deſerve it; but that would be exactly the ſame, between any

man.

man and woman, who lived together without being married.

These, and many other common-place reflections upon nations, or professions, in general (which are at least as often false as true) are the poor refuge of people who have neither wit nor invention of their own, but endeavour to shine in company by second-hand finery. I always put these pert jackanapeses out of countenance, by looking extremely grave, when they expect that I should laugh at their pleasantries; and by saying *well, and so*; as if they had not done, and that the sting were still to come. This disconcerts them; as they have no resources in themselves, and have but one set of jokes to live upon. Men of parts are not reduced to these shifts, and have the utmost contempt for them: they find proper subjects enough for either useful or lively conversations; they can be witty without satire or common-place, and serious without being dull. The frequentation of Courts checks this petulancy of manners; the good-breeding and circumspection which are necessary, and only to be learned there, correct those pertnesses. I do not doubt but that you are improved in your manners, by the short visit which you have made at Dresden; and the other Courts, which I intend that you shall be better acquainted with, will gradually smooth you up to the highest polish. In Courts, a versatility of genius, and a softness of manners, are absolutely necessary; which some people mistake for abject flattery, and having no opinion of one's own; whereas it is only the decent and genteel manner

of maintaining your own opinion, and poſſibly of bringing other people to it. The manner of doing things is often more important than the things themſelves; and the very ſame thing may become either pleaſing, or offenſive, by the manner of ſaying or doing it. *Materiam ſuperabat opus*, is often ſaid of works of Sculpture; where, though the materials were valuable, as ſilver, gold, *&c.* the workmanſhip was ſtill more ſo. This holds true, applied to manners; which adorn whatever knowledge or parts people may have; and even make a greater impreſſion, upon nine in ten of mankind, than the intrinſic value of the materials. On the other hand, remember that what Horace ſays of good writing is juſtly applicable to thoſe who would make a good figure in Courts, and diſtinguiſh themſelves in the ſhining parts of life; *Sapere eſt principium et fons.* A man who, without a good fund of knowledge and parts, adopts a Court life, makes the moſt ridiculous figure imaginable: He is a machine, little ſuperior to the Court clock; and, as this points out the hours, he points out the frivolous employment of them. He is, at moſt, a comment upon the clock; and, according to the hours that it ſtrikes, tells you, now it is levee, now dinner, now ſupper-time, *&c.* The end which I propoſe by your education, and which *(if you pleaſe)* I ſhall certainly attain, is, to unite in you all the knowledge of a Scholar, with the manners of a Courtier; and to join what is ſeldom joined in any of my countrymen, Books and the World. They are commonly twenty years old

before they have ſpoken to any body above their Schoolmaſter, and the Fellows of their college. If they happen to have learning, it is only Greek and Latin; but not one word of Modern Hiſtory, or Modern Languages. Thus prepared, they go abroad, as they call it; but, in truth, they ſtay at home all that while: for being very awkward, confoundedly aſhamed, and not ſpeaking the languages, they go into no foreign company, at leaſt none good; but dine and ſup with one another only at the tavern. Such examples, I am ſure, you will not imitate, but even carefully avoid. You will always take care to keep the beſt company in the place where you are, which is the only uſe of travelling: and (by the way) the pleaſures of a Gentleman are only to be found in the beſt company; for that riot which low company moſt falſely and impudently call pleaſure, is only the ſenſuality of a ſwine.

I aſk hard and uninterrupted ſtudy from you, but one year more; after that, you ſhall have, every day, more and more time for your amuſements. A few hours each day will then be ſufficient for application; and the others cannot be better employed than in the pleaſures of good company.

Adieu.

LETTER CLI.

London, May the 17th, O. S. 1748.

DEAR BOY,

I RECEIVED, yesterday, your letter of the 16th, N. S. and have, in consequence of it, written, this day, to Sir Charles Williams, to thank him for all the civilities he has shown you. Your first setting out at Court has, I find, been very favourable; and his Polish Majesty has distinguished you. I hope you received that mark of distinction with respect and with steadiness, which is the proper behaviour of a man of fashion. People of a low, obscure education cannot stand the rays of Greatness; they are frightened out of their wits when Kings and great men speak to them; they are awkward, ashamed, and do not know what nor how to answer: whereas *les honnêtes gens* are not dazzled by superior rank: they know and pay all the respect that is due to it; but they do it without being disconcerted; and can converse just as easily with a King, as with any one of his subjects. That is the great advantage of being introduced young into good company, and being used early to converse with one's superiors. How many men have I seen here, who, after having had the full benefit of an English education, first at school, and then at the university; when they have been presented to the King, did not know whether they stood upon their heads or their heels! If the King spoke to them, they

they were annihilated; they trembled, endeavoured to put their hands in their pockets, and miſſed them; let their hats fall, and were aſhamed to take them up; and, in ſhort, put themſelves in every attitude but the right, that is, the eaſy and natural one. The characteriſtic of a well-bred man is, to converſe with his inferiors without inſolence, and with his ſuperiors with reſpect, and with eaſe. He talks to Kings without concern; he trifles with women of the firſt condition, with familiarity, gaiety, but reſpect; and converſes with his equals, whether he is acquainted with them or not, upon general, common topics, that are not, however, quite frivolous, without the leaſt concern of mind, or awkwardneſs of body; neither of which can appear to advantage, but when they are perfectly eaſy.

The tea-things which Sir Charles Williams has given you, I would have you make a preſent of to your Mamma, and ſend them to her by Duval, when he returns. You owe her not only duty, but likewiſe great obligations, for her care and tenderneſs; and conſequently cannot take too many opportunities of ſhowing your gratitude.

I am impatient to receive your account of Dreſden, and likewiſe your anſwers to the many queſtions that I aſked you.

Adieu for this time, and God bleſs you!

LETTER

LETTER CLII.

London, May the 27th, O. S. 1748.

DEAR BOY,

THIS and the two next years make so important a period of your life, that I cannot help repeating to you my exhortations, my commands, and (what I hope will be still more prevailing with you than either) my earnest entreaties to employ them well. Every moment that you now lose, is so much character and advantage lost; as, on the other hand, every moment that you now employ usefully, is so much time wisely laid out, at most prodigious interest. These two years must lay the foundations of all the knowledge that you will ever have; you may build upon them afterwards as much as you please, but it will be too late to lay any new ones. Let me beg of you, therefore, to grudge no labour nor pains to acquire, in time, that stock of knowledge, without which you never can rise, but must make a very insignificant figure in the world. Consider your own situation; you have not the advantage of rank and fortune to bear you up; I shall, very probably, be out of the world, before you can properly be said to be in it. What then will you have to rely on but your own merit? That alone must raise you, and that alone will raise you, if you have but enough of it. I have often heard and read of oppressed and unrewarded merit; but I have oftener

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(I might ſay always) ſeen great merit make its way, and meet with its reward, to a certain degree at leaſt, in ſpite of all difficulties. By merit, I mean the moral virtues, knowledge, and manners; as to the moral virtues, I ſay nothing to you, they ſpeak beſt for themſelves, nor can I ſuſpect that they want any recommendation with you; I will therefore only aſſure you, that without them you will be moſt unhappy.

As to knowledge, I have often told you, and I am perſuaded you are thoroughly convinced, how abſolutely neceſſary it is to you, whatever your deſtination may be. But, as knowledge has a moſt extenſive meaning, and as the life of man is not long enough to acquire, nor his mind capable of entertaining and digeſting all parts of knowledge, I will point out thoſe to which you ſhould particularly apply, and which, by application, you may make yourſelf perfect maſter of. Claſſical knowledge, that is, Greek and Latin, is abſolutely neceſſary for every body; becauſe every body has agreed to think and call it ſo. And the word *illiterate*, in its common acceptation, means a man who is ignorant of thoſe two languages. You are by this time, I hope, pretty near maſter of both; ſo that a ſmall part of the day dedicated to them, for two years more, will make you perfect in that ſtudy. Rhetoric, Logic, a little Geometry, and a general notion of Aſtronomy, muſt, in their turns, have their hours too; not that I deſire you ſhould be deep in any one of theſe; but it is fit you ſhould know ſomething of them all. The knowledge more particularly uſeful and neceſſary for you, conſidering

conſidering your deſtination, conſiſts of Modern Languages, Modern Hiſtory, Chronology, and Geography; the Laws of Nations, and the *jus publicum Imperii*. You muſt abſolutely ſpeak all the modern languages, as purely and correctly as the natives of the reſpective countries: for whoever does not ſpeak a language perfectly and eaſily, will never appear to advantage in converſation, nor treat with others in it upon equal terms. As for French, you have it very well already; and muſt neceſſarily, from the univerſal uſage of that language, know it better and better every day; ſo that I am in no pain about that. German, I ſuppoſe, you know pretty well by this time, and will be quite maſter of it before you leave Leipſig: at leaſt I am ſure you may. Italian and Spaniſh will come in their turns, and indeed they are both ſo eaſy, to one who knows Latin and French, that neither of them will coſt you much time or trouble. Modern Hiſtory, by which I mean particularly the Hiſtory of the laſt three centuries, ſhould be the object of your greateſt and conſtant attention, eſpecially thoſe parts of it which relate more immediately to the great Powers of Europe. This ſtudy you will carefully connect with Chronology and Geography; that is, you will remark and retain the dates of every important event; and always read with the map by you, in which you will conſtantly look for every place mentioned: this is the only way of retaining Geography; for, though it is ſoon learned by the lump, yet, when only ſo learned, is ſtill ſooner forgot.

Manners,

Manners, though the laſt, and it may be the leaſt, ingredient of real merit, are, however, very far from being uſeleſs in its compoſition; they adorn, and give an additional force and luſtre to both virtue and knowledge. They prepare and ſmooth the way for the progreſs of both; and are, I fear, with the bulk of mankind, more engaging than either. Remember, then, the infinite advantage of Manners; cultivate and improve your own to the utmoſt: good ſenſe will ſuggeſt the great rules to you, good company will do the reſt. Thus you ſee how much you have to do: and how little time to do it in: for, when you are thrown out into the world, as in a couple of years you muſt be, the unavoidable diſſipation of company, and the neceſſary avocations of ſome kind of buſineſs or other, will leave you no time to undertake new branches of knowledge: you may indeed, by a prudent allotment of your time, reſerve ſome to complete and finiſh the building; but you will never find enough to lay new foundations. I have ſuch an opinion of your underſtanding, that I am convinced you are ſenſible of theſe truths; and that, however hard and laborious your preſent uninterrupted application may ſeem to you, you will rather increaſe than leſſen it. For God's ſake, my dear boy, do not ſquander away one moment of your time, for every moment may be now uſefully employed. Your future fortune, character, and figure in the world, entirely depend upon your uſe or abuſe of the next two years. If you do but employ them well, what may

you

you not reaſonably expect to be, in time? and if you do not, what may I not reaſonably fear you will be? You are the only one I ever knew of this country, whoſe education was, from the beginning, calculated for the department of foreign affairs: in conſequence of which, if you will invariably purſue, and diligently qualify yourſelf for that object, you may make yourſelf abſolutely neceſſary to the Government, and, after having received orders as a Miniſter abroad, ſend orders, in your turn, as Secretary of State at home. Moſt of our Miniſters abroad have taken up that department occaſionally, without having ever thought of foreign affairs before; many of them, without ſpeaking one foreign language; and all of them without the Manners which are abſolutely neceſſary towards being well received, and making a figure at foreign Courts. They do the buſineſs accordingly; that is, very ill: they never get into the ſecrets of thoſe Courts, for want of inſinuation and addreſs: they do not gueſs at their views, for want of knowing their intereſts; and, at laſt, finding themſelves very unfit for, ſoon grow weary of their commiſſions, and are impatient to return home; where they are but too juſtly laid aſide and neglected. Every man's converſation may, if you pleaſe, be of uſe to you: in this view, every public event, which is the common topic of converſation, gives you an opportunity of getting ſome information. For example; the preliminaries of peace, lately concluded at Aix-la-Chapelle, will be the common ſubject of moſt converſations; in which

which you will take care to aſk the proper queſtions; as, what is the meaning of the Aſſiento contract for Negroes, between England and Spain; what the annual ſhip; when ſtipulated; upon what account ſuſpended, *&c.* You will, likewiſe, inform yourſelf about Guaſtalla, now given to Don Philip, together with Parma and Placentia; whom they belonged to before; what claim or pretenſions Don Philip had to them; what they are worth: in ſhort, every thing concerning them. The ceſſions made by the Queen of Hungary to the King of Sardinia are, by theſe preliminaries, confirmed and ſecured to him: you will enquire, therefore, what they are, and what they are worth. This is the kind of knowledge which you ſhould be moſt thoroughly maſter of, and in which converſation will help you as much as books: but both are beſt. There are hiſtories of every conſiderable Treaty, from that of Weſtphalia to that of Utrecht, incluſively; all which I would adviſe you to read. Pere Bougeant's, of the Treaty of Weſtphalia, is an excellent one; thoſe of Nimeguen, Ryſwick, and Utrecht, are not ſo well written; but are, however, very uſeful. *L'Hiſtoire des Traités de Paix*, in two volumes folio, which I recommended to you ſome time ago, is a book that you ſhould often conſult, when you hear mention made of any treaty concluded in the ſeventeenth century.

Upon the whole, if you have a mind to be conſiderable, and to ſhine hereafter, you muſt labour hard now. No quickneſs of parts, no vivacity, will

do

do long, or go far, without a ſolid fund of knowledge: and that fund of knowledge will amply repay all the pains that you can take in acquiring it. Reflect ſeriouſly, within yourſelf, upon all this, and aſk yourſelf, whether I can have any view, but your intereſt, in all that I recommend to you. It is the reſult of my experience, and flows from that tenderneſs and affection with which, while you deſerve them, I ſhall be Yours.

Make my compliments to Mr. Harte, and tell him, that I have received his letter of the 24th, N. S.

LETTER CLIII.

London, May the 31ſt, O. S. 1748.

DEAR BOY,

I HAVE received, with great ſatisfaction, your letter of the 28th, N. S. from Dreſden; it finiſhes your ſhort but clear account of the Reformation; which is one of thoſe intereſting periods of Modern Hiſtory, that cannot be too much ſtudied nor too minutely known by you. There are many great events in Hiſtory, which, when once they are over, leave things in the ſituation in which they found them. As for inſtance, the late war; which, excepting the eſtabliſhment in Italy for Don Philip, leaves things pretty much *in ſtatu quo*; a mutual reſtitution of all acquiſitions being ſtipulated by the preliminary

preliminaries of the peace. Such events undoubtedly deſerve your notice, but yet not ſo minutely as thoſe, which are not only important in themſelves, but equally (or it may be more) important by their conſequences too: of this latter ſort were, the progreſs of the Chriſtian Religion in Europe; the invaſion of the Goths; the diviſion of the Roman Empire into Weſtern and Eaſtern; the eſtabliſhment and rapid progreſs of Mahometaniſm; and, laſtly, the Reformation; all which events produced the greateſt changes in the affairs of Europe; and to one or other of which, the preſent ſituation of all the parts of it is to be traced up.

Next to theſe, are thoſe events which more immediately affect particular States and Kingdoms, and which are reckoned merely local, though their influence may, and indeed very often does, indirectly, extend itſelf further; ſuch as civil wars, and revolutions, from which a total change in the form of government frequently flows. The civil wars in England, in the reign of King Charles I, produced an entire change of the Government here, from a limited Monarchy to a Commonwealth, at firſt, and afterwards to abſolute power, uſurped by Cromwell, under the pretence of Protection, and the title of Protector.

The Revolution, in 1668, inſtead of changing, preſerved our form of government; which King James II. intended to ſubvert, and eſtabliſh abſolute power in the Crown.

Theſe are the two great epochas in our Engliſh Hiſtory, which I recommend to your particular attention.

The league formed by the Houſe of Guiſe, and fomented by the artifices of Spain, is a moſt material part of the hiſtory of France. The foundation of it was laid in the reign of Henry II; but the ſuperſtructure was carried on through the ſucceſſive reigns of Francis II. Charles IX. and Henry III. till at laſt it was cruſhed, partly with the arms, but more by the apoſtacy, of Henry IV.

In Germany, great events have been frequent, by which the Imperial dignity has always either gotten or loſt: and ſo far they have affected the conſtitution of the Empire. The Houſe of Auſtria kept that dignity to itſelf for near two hundred years, during which time it was always attempting to extend its power, by encroaching upon the rights and privileges of the other States of the Empire; till, at the end of the *bellum tricennale*, the Treaty of Munſter, of which France is guarantee, fixed the reſpective claims.

Italy has been conſtantly torn to pieces, from the time of the Goths, by the Popes and the Anti-popes, ſeverally ſupported by other great Powers of Europe, more as their intereſt than as their religion led them: by the pretenſions alſo of France; and the Houſe of Auſtria, upon Naples, Sicily, and the Milaneſe; not to mention the various leſſer cauſes of ſquabbles there,

for

for the little States, ſuch as Ferrara, Parma, Montferrat, &c.

The Popes, till lately, have always taken a conſiderable part, and had great influence, in the affairs of Europe: their Excommunications, Bulls, and Indulgences, ſtood inſtead of armies, in the times of ignorance and bigotry; but now that mankind is better informed, the ſpiritual authority of the Pope is not only leſs regarded, but even deſpiſed, by the Catholic Princes themſelves; and his Holineſs is actually little more than Biſhop of Rome, with large temporalities; which he is not likely to keep longer than till the other greater Powers in Italy ſhall find their conveniency in taking them from him. Among the modern Popes, Leo the Xth, Alexander the VIth, and Sixtus Quintus, deſerve your particular notice; the firſt, among other things, for his own learning and taſte, and for his encouragement of the reviving Arts and Sciences in Italy; under his protection, the Greek and Latin Claſſics were moſt excellently tranſlated into Italian; Painting flouriſhed and arrived at its perfection; and Sculpture came ſo near the antients, that the works of his time, both in marble and bronze, are called *Antico Moderno*.

Alexander the VIth, together with his natural ſon, Cæſar Borgia, was famous for his wickedneſs; in which he, and his ſon too, ſurpaſſed all imagination. Their lives are well worth your reading. They were poiſoned themſelves by the poiſoned wine which

they had prepared for others: the father died of it, but Cæsar recovered.

Sixtus the Vth was the son of a Swineherd; and raised himself to the Popedom by his abilities: he was a great knave, but an able and a singular one.

Here is History enough for to-day; you shall have some more soon. Adieu!

LETTER CLIV.

London, June the 21st, O. S. 1748.

DEAR BOY,

YOUR very bad enunciation runs so much in my head, and gives me such real concern, that it will be the subject of this, and, I believe, of many more letters. I congratulate both you and myself, that I was informed of it (as I hope) in time to prevent it; and shall ever think myself, as hereafter you will, I am sure, think yourself, infinitely obliged to Sir Charles Williams, for informing me of it. Good God! if this ungraceful and disagreeable manner of speaking had, either by your negligence or mine, become habitual to you, as in a couple of years more it would have been, what a figure would you have made in company, or in a public assembly! Who would have liked you in the one, or have at-

tended to you in the other? Read what Cicero and Quintilian ſay of Enunciation, and ſee what a ſtreſs they lay upon the gracefulneſs of it; nay, Cicero goes farther, and even maintains, that a good figure is neceſſary for an Orator; and, particularly, that he muſt not be *vaſtus*; that is, overgrown and clumſy. He ſhows by it, that he knew mankind well, and knew the powers of an agreeable figure and a graceful manner. Men, as well as women, are much oftener led by their hearts, than by their underſtandings. The way to the heart is, thorough the ſenſes; pleaſe their eyes and their ears, and the work is half done. I have frequently known a man's fortune decided for ever by his firſt addreſs. If it is pleaſing, people are hurried involuntarily into a perſuaſion that he has a merit, which poſſibly he has not; as, on the other hand, if it is ungraceful, they are immediately prejudiced againſt him, and unwilling to allow him the merit which, it may be, he has. Nor is this ſentiment ſo unjuſt and unreaſonable as at firſt it may ſeem; for, if a man has parts, he muſt know of what infinite conſequence it is to him to have a graceful manner of ſpeaking, and a genteel and pleaſing addreſs: he will cultivate and improve them to the utmoſt. Your figure is a good one; you have no natural defects in the organs of ſpeech; your addreſs may be engaging, and your manner of ſpeaking graceful, if you will; ſo that, if they are not ſo, neither I, nor the world, can aſcribe it to any thing but your want of parts. What is the conſtant and juſt obſervation as to all the

actors upon the ſtage? Is it not, that thoſe who have the beſt ſenſe always ſpeak the beſt, though they may happen not to have the beſt voices? They will ſpeak plainly, diſtinctly, and with the proper emphaſis, be their voices ever ſo bad. Had Roſcius ſpoken *quick*, *thick*, and *ungracefully*, I will anſwer for it, that Cicero would not have thought him worth the oration which he made in his favour. Words were given us to communicate our ideas by; and there muſt be ſomething inconceivably abſurd, in uttering them in ſuch a manner, as that either people cannot underſtand them, or will not deſire to underſtand them. I tell you truly and ſincerely, that I ſhall judge of your parts by your ſpeaking gracefully or ungracefully. If you have parts, you will never be at reſt till you have brought yourſelf to a habit of ſpeaking moſt gracefully: for I aver, that it is in your power. You will deſire Mr. Harte, that you may read aloud to him every day; and that he will interrupt and correct you every time that you read too faſt, do not obſerve the proper ſtops, or lay a wrong emphaſis. You will take care to open your teeth when you ſpeak; to articulate every word diſtinctly; and to beg of Mr. Harte, Mr. Eliot, or whomever you ſpeak to, to remind and ſtop you, if ever you fall into the rapid and unintelligible mutter. You will even read aloud to yourſelf, and tune your utterance to your own ear; and read at firſt much ſlower than you need to do, in order to correct yourſelf of that ſhameful trick of ſpeaking faſter than you ought. In ſhort, if you think right,

right, you will make it your buſineſs, your ſtudy, and your pleaſure, to ſpeak well. Therefore, what I have ſaid in this, and in my laſt, is more than ſufficient, if you have ſenſe; and ten times more would not be ſufficient if you have not: ſo here I reſt it.

Next to graceful ſpeaking, a genteel carriage, and a graceful manner of preſenting yourſelf, are extremely neceſſary, for they are extremely engaging; and careleſsneſs in theſe points is much more unpardonable, in a young fellow, than affectation. It ſhows an offenſive indifference about pleaſing. I am told by one here, who has ſeen you lately, that you are awkward in your motions, and negligent of your perſon: I am ſorry for both; and ſo will you, when it will be too late, if you continue ſo ſome time longer. Awkwardneſs of carriage is very alienating; and a total negligence of dreſs, and air, is an impertinent inſult upon cuſtom and faſhion. You remember Mr. * * * very well, I am ſure, and you muſt conſequently remember his extreme awkwardneſs; which, I aſſure you, has been a great clog to his parts and merit, that have, with much difficulty, but barely counterbalanced it at laſt. Many, to whom I have formerly commended him, have anſwered me, That they were ſure he could not have parts, becauſe he was ſo awkward: ſo much are people, as I obſerved to you before, taken by the eye. Women have great influence, as to a man's faſhionable character; and an awkward man

will never have their votes; which, by the way, are very numerous, and much oftener counted than weighed. You ſhould therefore give ſome attention to your dreſs, and to the gracefulneſs of your motions. I believe, indeed, that you have no perfect model for either at Leipſig, to form yourſelf upon; but, however, do not get a habit of neglecting either: and attend properly to both, when you go to Courts; where they are very neceſſary, and where you will have good maſters, and good models for both. Your exerciſes of riding, fencing, and dancing, will civilize and faſhion your body and your limbs, and give you, if you will but take it, *l'air d'un honnête homme.*

I will now conclude, with ſuggeſting one reflection to you; which is, that you ſhould be ſenſible of your good fortune, in having one who intereſts himſelf enough in you, to enquire into your faults, in order to inform you of them. Nobody but myſelf would be ſo ſolicitous, either to know or correct them; ſo that you might conſequently be ignorant of them yourſelf; for our own ſelf-love draws a thick veil between us and our faults. But when you hear your's from me, you may be ſure that you hear them from one who, for your ſake only, deſires to correct them; from one, whom you cannot ſuſpect of any partiality but in your favour; and from one who heartily wiſhes that his care of you, as a Father, may, in a little time, render every care unneceſſary but that of a Friend. Adieu.

P. S.

P. S. I condole with you for the untimely and violent death of the tuneful Matzel *.

* The Editor being in poſſeſſion of the original of the following Letter and Copy of Verſes, which are ſo very appoſite to the ſubject mentioned in the Poſtcript, thinks that they may be agreeable to the Public, although not written by the late Earl of Cheſterfield, and already inſerted in the fourth volume of Dodſley's Collection.

Letter by Sir Charles Hanbury Williams.

To Philip Stanhope, Eſquire, then at Leipſig.

Dear Stanhope, Dreſden, the 10th June, 1748.

A CURSED large, frightful, blood-thirſty, horrible, fierce black cat got into my room, on Saturday night; and yeſterday-morning we found ſome few remains of Matzel; but traces enough to prove he had been murdered in the night by that infernal cat. Stevens cried; Dick curſed and ſwore; and I ſtood dumb with grief, which I believe would have choaked me, if I had not given vent to it in the following Ode; which I have addreſſed to you, to make you the only amends in my power for the loſs of ſenſible, obedient, harmonious Matzel.

To Philip Stanhope, Eſquire.

Upon the Death of Matzel, a favourite Bulfinch, that was mine, and which he had the reverſion of, whenever I left Dreſden.

——— *Fungar inanis*
Munere.

I.

TRY not, my Stanhope, 'tis in vain,
To ſtop your tears, to hide your pain,
Or check your honeſt rage:
Give ſorrow and revenge their ſcope;
My preſent joy, your future hope,
Lies murder'd in his cage.

II. Matzel's

II.

Matzel's no more——Ye Graces, Loves,
Ye Linnets, Nightingales, and Doves,
Attend th' untimely bier;
Let every ſorrow be expreſt,
Beat with your wings each mournful breaſt,
And drop the nat'ral tear.

III.

For thee, my Bird, the ſacred Nine,
Who lov'd thy tuneful notes, ſhall join
In thy funereal verſe
My painful taſk ſhall be to write
Th' eternal dirge which they indite,
And hang it on thy herſe.

IV.

In height of ſong, in beauty's pride,
By fell Grimalkin's claws he died;
But vengeance ſhall have way:
On pains and torture I'll refine;
Yet, Matzel, that one death of thine
His nine will ill repay.

V.

[redacted] lov'd, in vain I mourn,
My bird, who, never to return,
Is fled to happier ſhades;
Where Leſbia ſhall for him prepare
The place moſt charming and moſt fair
Of all th' Elyſian glades.

VI

There ſhall thy notes in cypreſs grove
Sooth wretched ghoſts that died for love.
There ſhall thy plaintive ſtrain
Lull impious Phædra's endleſs grief,
To Procris yield ſome ſhort relief,
And ſoften Dido's pain.

LETTER

LETTER CLV.

London, July the 1ſt, O. S. 1748.

DEAR BOY,

I AM extremely well pleaſed with the courſe of ſtudies which Mr. Harte informs me you are now in, and with the degree of application which he aſſures me you have to them. It is your intereſt to do ſo, as the advantage will be all your own. My affection for you makes me both wiſh and endeavour that you may turn out well; and, according as you do turn out, I ſhall be either proud or aſhamed of you. But as to mere intereſt, in the common acceptation of the word, it would be mine that you ſhould turn out ill; for you may depend upon it, that whatever you have from me ſhall be moſt exactly proportioned to your deſert. Deſerve a great deal, and you ſhall have a great deal; deſerve little, and you ſhall have but little; and be good for nothing at all, and, I aſſure you, you ſhall have nothing at all.

Solid knowledge, as I have often told you, is the firſt and great foundation of your future fortune and character; for I never mention to you the two much greater points of Religion and Morality, becauſe I cannot poſſibly ſuſpect you as to either of them. This ſolid knowledge you are in a fair way of acquiring; you may, if you pleaſe; and, I will add, that nobody ever had the means of acquiring it more in their power than you have. But remember, that

Manners

Manners muſt adorn Knowledge, and ſmooth its way through the world. Like a great rough diamond, it may do very well in a cloſet, by way of curioſity, and alſo for its intrinſic value; but it will never be worn, nor ſhine, if it is not poliſhed. It is upon this article, I confeſs, that I ſuſpect you the moſt, which makes me recur to it ſo often; for I fear that you are apt to ſhow too little attention to every body, and too much contempt to many. Be convinced, that there are no perſons ſo inſignificant and inconſiderable, but may, ſome time or other, and in ſome thing or other, have it in their power to be of uſe to you; which they certainly will not, if you have once ſhown them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. It implies a diſcovery of weakneſſes, which we are much more careful to conceal than crimes. Many a man will confeſs his crimes to a common friend; but I never knew a man who would tell his filly weakneſſes to his moſt intimate one—as many a friend will tell us our faults without reſerve, who will not ſo much as hint at our follies: that diſcovery is too mortifying to our ſelf-love, either to tell another, or to be told of one's-ſelf. You muſt, therefore, never expect to hear of your weakneſſes or your follies, from any body but me; thoſe I will take pains to diſcover, and whenever I do, ſhall tell you of them.

Next to Manners, are exterior graces of perſon and addreſs; which adorn Manners, as Manners adorn Knowledge. To ſay that they pleaſe, engage,

and

and charm, as they moſt indiſputably do, is ſaying, that one ſhould do every thing poſſible to acquire them. The graceful manner of ſpeaking is, particularly, what I ſhall always hollow in your ears, as Hotſpur hollowed *Mortimer* to Henry IV; and, like him too, I have a mind to have a Starling taught to ſay, *ſpeak diſtinctly and gracefully*, and ſend him you, to replace your loſs of the unfortunate Matzel: who, by the way, I am told, ſpoke his language very diſtinctly and gracefully.

As by this time you muſt be able to write German tolerably well, I deſire you will not fail to write a German letter, in the German character, once every fortnight, to Mr. Grevenkop: which will make it more familiar to you, and enable me to judge how you improve in it.

Do not forget to anſwer me the queſtions which I aſked you a great while ago, in relation to the conſtitution of Saxony; and alſo the meaning of the words *Landſaſſii* and *Amptſaſſii*.

I hope you do not forget to enquire into the affairs of Trade and Commerce, nor to get the beſt accounts you can, of the commodities and manufactures, exports and imports, of the ſeveral countries where you may be, and their groſs value.

I would likewiſe have you attend to the reſpective Coins, gold, ſilver, copper, *&c.* and their value, compared with our Coins; for which purpoſe, I would adviſe you to put up, in a ſeparate piece of paper, one piece of every kind, wherever you ſhall be, writing upon it the name and value. Such a collection

collection will be curious enough in itſelf; and that ſort of knowledge will be very uſeful to you in your way of buſineſs, where the different value of money often comes in queſtion.

I am going to Cheltenham to-morrow, leſs for my health, which is pretty good, than for the diſſipation and amuſement of the journey. I ſhall ſtay about a fortnight.

L'Abbé Mably's *Droit de l'Europe!* which Mr. Harte is ſo kind as to ſend me, is worth your reading. Adieu.

LETTER CLVI.

Cheltenham, July the 6th, O. S. 1748.

DEAR BOY,

YOUR ſchool-fellow, Lord Pulteney *, ſet out laſt week for Holland, and will, I believe, be at Leipſig ſoon after this letter: you will take care to be extremely civil to him, and to do him any ſervice that you can, while you ſtay there; let him know that I wrote to you to do ſo. As being older, he ſhould know more than you; in that caſe, take pains to get up to him; but, if he does not, take care not to let him feel his inferiority. He will find

* Only child of the Right Hon. William Pulteney, Earl of Bath. He died before his father.

it

it out of himſelf, without your endeavours; and that cannot be helped: but nothing is more inſulting, more mortifying, and leſs forgiven, than avowedly to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, *&c.* In the two laſt articles it is unjuſt, they not being in his power; and in the firſt, it is both ill-bred and ill-natured. Good-breeding, and good-nature, do incline us rather to help and raiſe people up to ourſelves, than to mortify and depreſs them: and, in truth, our own private intereſt concurs in it, as it is making ourſelves ſo many friends, inſtead of ſo many enemies. The conſtant practice of what the French call *Les Attentions*, is a moſt neceſſary ingredient in the art of pleaſing; they flatter the ſelf-love of thoſe to whom they are ſhown; they engage, they captivate, more than things of much greater importance. The duties of ſocial life, every man is obliged to diſcharge; but theſe Attentions are voluntary acts, the free-will offerings of good-breeding and good-nature; they are received, remembered, and returned as ſuch. Women, particularly, have a right to them: and any omiſſion, in that reſpect, is downright ill-breeding.

Do you employ your whole time in the moſt uſeful manner? I do not mean, do you ſtudy all day long? nor do I require it. But I mean, do you make the moſt of the reſpective allotments of your time? While you ſtudy, is it with attention? When you divert yourſelf, is it with ſpirit? Your diverſions may, if you pleaſe, employ ſome part of your time

time very uſefully. It depends entirely upon the nature of them. If they are futile and frivolous, it is time worſe than loſt, for they will give you an habit of futility. All gaming, field-ſports, and ſuch ſort of amuſements, where neither the underſtanding nor the ſenſes have the leaſt ſhare, I look upon as frivolous, and as the reſources of little minds, who either do not think, or do not love to think. But the pleaſures of a man of parts either flatter the ſenſes, or improve the mind; I hope, at leaſt, that there is not one minute of the day in which you do nothing at all. Inaction, at your age, is unpardonable.

Tell me what Greek and Latin books you can now read with eaſe. Can you open Demoſthenes at a venture, and underſtand him? Can you get through an Oration of Cicero, or a Satire of Horace, without difficulty? What German book do you read, to make yourſelf maſter of that language? And what French books do you read for your amuſement? Pray give me a particular and true account of all this; for I am not indifferent as to any one thing that relates to you. As for example; I hope you take great care to keep your whole perſon, particularly your mouth, very clean: common decency requires it; beſides that great cleanlineſs is very conducive to health. But, if you do not keep your mouth exceſſively clean, by waſhing it carefully every morning, and after every meal, it will not only be apt to ſmell, which is very diſguſting and indecent; but your teeth will decay and ach, which

is

is both a great loſs and a great pain. A ſpruceneſs of dreſs is alſo very proper at your age; as the negligence of it implies an indifference about pleaſing, which does not become a young fellow. To do whatever you do at all to the utmoſt perfection, ought to be your aim, at this time of your life: if you can reach perfection, ſo much the better; but, at leaſt, by attempting it, you will get much nearer, than if you never attempted it at all.

Adieu! *Speak gracefully and diſtinctly,* if you intend to converſe ever with Yours.

P. S. As I was making up my letter, I received yours of the 6th, N. S. I like your diſſertation upon Preliminary Articles, and Truces. Your definitions of both are true. Thoſe are matters of which I would have you be maſter; they belong to your future department. But remember too, that they are matters upon which you will much oftener have occaſion to ſpeak than to write; and that, conſequently, it is full as neceſſary to ſpeak gracefully and diſtinctly upon them, as to write clearly and elegantly. I find no authority among the antients, nor indeed among the moderns, for indiſtinct and unintelligible utterance. The Oracles indeed meaned to be obſcure; but then it was by the ambiguity of the expreſſion, and not by the inarticulation of the words. For, if people had not thought, at leaſt, they underſtood them, they would neither have frequented nor preſented them as they did. There was likewiſe among the antients, and is ſtill among

the moderns, a ſort of people called *Ventriloqui*, who ſpeak from their bellies, or make the voice ſeem to come from ſome other part of the room than that where they are. But theſe *Ventriloqui* ſpeak very diſtinctly and intelligibly. The only thing, then, that I can find like a precedent for your way of ſpeaking (and I would willingly help you to one if I could) is the modern art *de perſifler*, practiſed with great ſucceſs by the *petits maîtres* at Paris. This noble art conſiſts in picking out ſome grave, ſerious man, who neither underſtands nor expects raillery, and talking to him very quick, and in inarticulate ſounds; while the man, who thinks that he either did not hear well, or attend ſufficiently, ſays, *Monſieur*, or *Plait-il?* a hundred times; which affords matter of much mirth to theſe ingenious gentlemen. Whether you would follow this precedent, I ſubmit to you.

Have you carried no Engliſh or French comedies or tragedies with you to Leipſig? If you have, I inſiſt upon your reciting ſome paſſages of them every day to Mr. Harte, in the moſt diſtinct and graceful manner, as if you were acting them upon a ſtage

The firſt part of my letter is more than an anſwer to your queſtion concerning Lord Pulteney.

LETTER

LETTER CLVII.

London, July the 26th, O. S. 1748.

DEAR BOY,

THERE are two ſorts of underſtandings; one of which hinders a man from ever being conſiderable, and the other commonly makes him ridiculous; I mean, the lazy mind, and the trifling, frivolous mind. Yours, I hope, is neither. The lazy mind will not take the trouble of going to the bottom of any thing; but, diſcouraged by the firſt difficulties, (and every thing worth knowing or having is attended with ſome) ſtops ſhort, contents itſelf with eaſy, and conſequently ſuperficial knowledge, and prefers a great degree of ignorance to a ſmall degree of trouble. Theſe people either think, or repreſent, moſt things as impoſſible; whereas few things are ſo, to induſtry and activity. But difficulties ſeem to them impoſſibilities, or at leaſt they pretend to think them ſo, by way of excuſe for their lazineſs. An hour's attention to the ſame object is too laborious for them; they take every thing in the light in which it firſt preſents itſelf, never conſider it in all its different views; and, in ſhort, never think it thorough. The conſequence of this is, that, when they come to ſpeak upon theſe ſubjects before people who have conſidered them with attention, they only diſcover their own ignorance and lazineſs, and lay themſelves open to anſwers that put them in confuſion. Do

not then be diſcouraged by the firſt difficulties, but *contra audentior ito*; and reſolve to go to the bottom of all thoſe things which every gentleman ought to know well. Thoſe arts or ſciences which are peculiar to certain profeſſions need not be deeply known by thoſe who are not intended for thoſe profeſſions. As for inſtance, fortification and navigation; of both which, a ſuperficial and general knowledge, ſuch as the common courſe of converſation, with a very little inquiry on your part, will give you, is ſufficient. Though, by the way, a little more knowledge of fortification may be of ſome uſe to you; as the events of war, in ſieges, make many of the terms of that ſcience occur frequently in common converſations; and one would be ſorry to ſay, like the Marquis de Maſcarille, in Moliere's *Précieuſes Ridicules*, when he hears of *une demie Lune*; *Ma foi c'étoit bien une Lune toute entiere.* But thoſe things which every gentleman, independently of profeſſion, ſhould know, he ought to know well, and dive into all the depths of them; ſuch are languages, hiſtory, and geography, antient and modern; philoſophy, rational logic, rhetoric; and, for you particularly, the conſtitutions, and the civil and military ſtate, of every country in Europe. This, I confeſs, is a pretty large circle of knowledge, attended with ſome difficulties, and requiring ſome trouble; which, however, an active and induſtrious mind will overcome, and be amply repaid. The trifling and frivolous mind is always buſied, but to little purpoſe; it takes little objects for great ones,

and

and throws away upon trifles that time and attention, which only important things deſerve. Knickknacks, butterflies, ſhells, inſects, *&c.* are the objects of their moſt ſerious reſearches. They contemplate the dreſs, not the characters, of the company they keep. They attend more to the decorations of a Play, than to the ſenſe of it; and to the ceremonies of a Court, more than to its politics. Such an employment of time is an abſolute loſs of it. You have now, at moſt, three years to employ, either well or ill; for, as I have often told you, you will be all your life what you ſhall be three years hence. For God's ſake then reflect: will you throw away this time, either in lazineſs or in trifles? Or will you not rather employ every moment of it in a manner that muſt ſo ſoon reward you with ſo much pleaſure, figure, and character? I cannot, I will not, doubt of your choice. Read only uſeful books; and never quit a ſubject till you are thoroughly maſter of it, but read and enquire on till then. When you are in company, bring the converſation to ſome uſeful ſubject, but *à portée* of that company. Points of hiſtory, matters of literature, the cuſtoms of particular countries, the ſeveral orders of Knighthood, as Teutonic, Maltheſe, *&c.* are ſurely better ſubjects of converſation, than the weather, dreſs, or fiddle-faddle ſtories, that carry no information along with them. The characters of Kings, and great Men, are only to be learned in converſation: for they are never fairly written during their lives. This, therefore, is an entertaining and inſtructive ſubject of

converſation; and will likewiſe give you an opportunity of obſerving how very differently characters are given, from the different paſſions and views of thoſe who give them. Never be aſhamed nor afraid of aſking queſtions; for, if they lead to information, and if you accompany them with ſome excuſe, you will never be reckoned an impertinent or rude queſtioner. All thoſe things, in the common courſe of life, depend entirely upon the manner; and in that reſpect the vulgar ſaying is true, That one man may better ſteal a horſe, than another look over the hedge. There are few things that may not be ſaid, in ſome manner or other; either in a ſeeming confidence, or a genteel irony, or introduced with wit: and one great part of the knowledge of the world conſiſts in knowing when, and where, to make uſe of theſe different manners. The graces of the perſon, the countenance, and the way of ſpeaking, contribute ſo much to this, that I am convinced, the very ſame thing, ſaid by a genteel perſon, in an engaging way, and *gracefully* and diſtinctly ſpoken, would pleaſe; which would ſhock, if *muttered* out by an awkward figure, with a ſullen, ſerious countenance. The Poets always repreſent Venus as attended by the three Graces, to intimate that even Beauty will not do without. I think they ſhould have given Minerva three alſo; for, without them, I am ſure, Learning is very unattractive. Invoke them, then *diſtinctly*, to accompany all your words and motions.

Adieu!

P. S. Since I wrote what goes before, I have received your letter, *of no date*; with the incloſed ſtate of the Pruſſian forces: of which, I hope, you have kept a copy; this you ſhould lay in a *portefeuille*, add to it all the military eſtabliſhments that you can get of other States and Kingdoms: the Saxon eſtabliſhment you may, doubtleſs, eaſily find. By the way, do not forget to ſend me anſwers to the queſtions which I ſent you ſome time ago, concerning both the civil and the eccleſiaſtical affairs of Saxony.

Do not miſtake me, and think I only mean that you ſhould ſpeak elegantly with regard to ſtyle, and the purity of language; but I mean, that you ſhould deliver and pronounce what you ſay gracefully and diſtinctly; for which purpoſe I will have you frequently read, very loud, to Mr. Harte, recite parts of orations, and ſpeak paſſages of plays: for, without a graceful and pleaſing enunciation, all your elegancy of ſtyle, in ſpeaking, is not worth one farthing.

I am very glad that Mr. Lyttelton * approves of my new houſe, and particularly of my *Canonical* † pillars. My buſt of Cicero is a very fine one, and

* Brother to the late Lord Lyttelton.

† James Brydges, Duke of Chandos, built a moſt magnificent and elegant houſe at *Canons*, about eight miles from London. It was ſuperbly furniſhed with fine pictures, ſtatues, &c. which, after his death, were ſold by auction. Lord Cheſterfield purchaſed the Hall Pillars, the Floor, and Stair-caſe with double flights; which are now in Cheſterfield-houſe, May-fair.

well preſerved; it will have the beſt place in my library, unleſs at your return you bring me over as good a modern head of your own; which I ſhould like ſtill better. I can tell you, that I ſhall examine it as attentively as ever antiquary did an old one.

Make my compliments to Mr. Harte, at whoſe recovery I rejoice.

LETTER CLVIII.

London, Auguſt the 2d, O. S. 1748.

DEAR BOY,

DUVAL, the jeweller, is arrived, and was with me three or four days ago. You will eaſily imagine that I aſked him a few queſtions concerning you; and I will give you the ſatisfaction of knowing, that, upon the whole, I was very well pleaſed with the account he gave me. But, though he ſeemed to be much in your intereſt, yet he fairly owned to me, that your utterance was rapid, thick, and ungraceful. I can add nothing to what I have already ſaid upon this ſubject; but I can and do repeat the abſolute neceſſity of ſpeaking diſtinctly and gracefully, or elſe of not ſpeaking at all, and having recourſe to ſigns. He tells me, that you are pretty fat for one of your age: this you ſhould attend to in a proper way; for if, while very young, you ſhould grow fat,

fat, it would be troubleſome, unwholeſome, and ungraceful: you ſhould therefore, when you have time, take very ſtrong exerciſe, and in your diet avoid fattening things. All malt-liquors fatten, or at leaſt bloat; and I hope you do not deal much in them. I look upon wine and water to be, in every reſpect, much wholeſomer.

Duval ſays, there is a great deal of very good company at Madame Valentin's, and at another Lady's, I think one Madame Ponce's, at Leipſig. Do you ever go to either of thoſe houſes, at leiſure times? It would not, in my mind, be amiſs if you did; and would give you a habit of *attentions:* they are a tribute which all women expect, and which all men, who would be well received by them, muſt pay. And, whatever the mind may be, manners, at leaſt, are certainly improved by the company of women of faſhion.

I have formerly told you, that you ſhould inform yourſelf of the ſeveral Orders, whether military or religious, of the reſpective countries where you may be. The Teutonic Order is the great Order of Germany, of which I ſend you incloſed a ſhort account. It may ſerve to ſuggeſt queſtions to you, for more particular enquiries as to the preſent ſtate of it; of which you ought to be minutely informed. The Knights, at preſent, make vows, of which they obſerve none, except it be that of not marrying; and their only object, now, is to arrive, by ſeniority, at the *Commanderies* in their reſpective provinces; which are, many of them, very lucrative.

tive. The Order of Maltha is, by a very few years, prior to the Teutonic, and owes its foundation to the ſame cauſes. Theſe Knights were firſt called Knights Hoſpitaliers of St. John of Jeruſalem; then Knights of Rhodes; and, in the year 1530, Knights of Maltha, the Emperor Charles V. having granted them that iſland, upon condition of their defending his iſland of Sicily againſt the Turks: which they effectually did. L'Abbé de Vertot has written the Hiſtory of Maltha, but it is the leaſt valuable of all his works; and, moreover, too long for you to read. But there is a ſhort hiſtory of all the military Orders whatſoever, which I would adviſe you to get; as there is alſo of all the religious Orders; both which are worth your having and conſulting, whenever you meet with any of them in your way; as you will very frequently in Catholic countries. For my own part, I find that I remember things much better when I recur to my books for them upon ſome particular occaſion, than by reading them *toute de ſuite*. As for example: if I were to read the hiſtory of all the military or religious Orders, regularly, one after another, the latter puts the former out of my head; but when I read the hiſtory of any one, upon account of its having been the object of converſation or diſpute, I remember it much better. It is the ſame in Geography, where, looking for any particular place in the map, upon ſome particular account, fixes it in one's memory for ever. I hope you have worn out your maps by frequent uſe of that ſort. Adieu!

A ſhort

A ſhort Account of the TEUTONIC ORDER.

IN the ages of ignorance, which is always the mother of ſuperſtition, it was thought not only juſt, but meritorious, to propagate religion by fire and ſword, and to take away the lives and properties of Unbelievers. This enthuſiaſm produced the ſeveral Croiſadoes, in the 11th, 12th, and following centuries; the object of which was, to recover the Holy Land out of the hands of the Infidels, who, by the way, were the lawful poſſeſſors. Many honeſt enthuſiaſts engaged in theſe Croiſadoes, from a miſtaken principle of religion, and from the pardons granted by the Popes for all the ſins of thoſe pious adventurers; but many more knaves adopted theſe holy wars, in hopes of conqueſt and plunder.

After Godfrey of Bouillon, at the head of theſe knaves and fools, had taken Jeruſalem, in the year 1099, Chriſtians of various nations remained in that city; among the reſt, one good honeſt German, that took particular care of his countrymen who came thither in pilgrimages. He built a houſe for their reception, and an hoſpital dedicated to the Virgin. This little eſtabliſhment ſoon became a great one, by the enthuſiaſm of many conſiderable people who engaged in it, in order to drive the Saracens out of the Holy Land. This ſociety then began to take its firſt form; and its members were called Marian Teutonic Knights: Marian, from their chapel, ſacred

facred to the Virgin Mary; Teutonic, from the German, or Teuton, who was the author of it; and Knights, from the wars which they were to carry on againſt the Infidels.

Theſe Knights behaved themſelves ſo bravely, at firſt, that Duke Frederick of Suabia, who was General of the German army, in the Holy Land, ſent, in the year 1191, to the Emperor Henry VI. and Pope Celeſtin III. to deſire that this brave and charitable fraternity might be incorporated into a regular Order of Knighthood; which was accordingly done, and rules and a particular habit were given them. Forty Knights, all of noble families, were at firſt created, by the King of Jeruſalem, and other Princes then in the army. The firſt Grand Maſter of this Order was Henry Wallpot, of a noble family upon the Rhine. This Order ſoon began to operate in Europe; drove all the Pagans out of Pruſſia, and took poſſeſſion of it. Soon after, they got Livonia and Courland, and invaded even Ruſſia, where they introduced the Chriſtian religion. In 1510, they elected Albert Marquis of Brandenburg for their Grand Maſter; who, turning Proteſtant ſoon afterwards, took Pruſſia from the Order, and kept it for himſelf, with the conſent of Sigiſmund, King of Poland, of whom it was to hold. He then quitted his Grand-Maſterſhip, and made himſelf Hereditary Duke of that country, which is thence called Ducal Pruſſia. This Order now conſiſts of twelve Provinces; *viz.* Alſatia, Auſtria, Coblentz, and Etſch; which are the four under the Pruſſian juriſdiction: Franconia,

Franconia, Heſſe, Bieſſen, Weſtphalia, Lorrain, Thuringia, Saxony, and Utrecht; which eight are of the German juriſdiction. The Dutch now poſſeſs all that the Order had in Utrecht. Every one of theſe provinces have their particular *Commanderies*; and the moſt antient of theſe *Commandeurs* is called *Commandeur Provincial.* Theſe twelve *Commandeurs* are all ſubordinate to the Grand Maſter of Germany, as their Chief, and have the Right of electing the Grand Maſter. The Elector of Cologne is at preſent *Grand Maître.*

This Order, founded by miſtaken Chriſtian zeal, upon the Anti-chriſtian principles of violence and perſecution, ſoon grew ſtrong, by the weakneſs and ignorance of the times; acquired unjuſtly great poſſeſſions, of which they juſtly loſt the greateſt part by their ambition and cruelty, which made them feared and hated by all their neighbours.

I have this moment received your letter of the 4th, N. S. and have only time to tell you, that I can by no means agree to your cutting off your hair. I am very ſure that your head-achs cannot proceed from thence. And as for the pimples upon your head, they are only owing to the heat of the ſeaſon; and conſequently will not laſt long. But your own hair is, at your age, ſuch an ornament, and a wig, however well made, ſuch a diſguiſe, that I will upon no account whatſoever have you cut off your hair. Nature did not give it you for nothing, ſtill leſs to cauſe you the head-ach. Mr. Eliot's

Eliot's hair grew ſo ill and buſhy, that he was in the right to cut it off. But you have not the ſame reaſon.

LETTER CLIX.

London, Auguſt the 23d, O. S. 1748.

DEAR BOY,

YOUR friend Mr. Eliot has dined with me twice ſince I returned hither: and I can ſay the truth, that while I had the ſeals I never examined or ſifted a ſtate priſoner, with ſo much care and curioſity, as I did him. Nay, I did more; for, contrary to the laws of this country, I gave him, in ſome manner, the *Queſtion* ordinary and extraordinary; and I have infinite pleaſure in telling you, that the rack, which I put him to, did not extort from him one ſingle word that was not ſuch as I wiſhed to hear of you. I heartily congratulate you upon ſuch an advantageous teſtimony, from ſo creditable a witneſs. *Laudari a laudato viro*, is one of the greateſt pleaſures and honours a rational Being can have; may you long continue to deſerve it! Your averſion to drinking, and your diſlike to gaming, which Mr. Eliot aſſures me are both very ſtrong, give me the greateſt joy imaginable for your ſake; as the former would ruin both your conſtitution and underſtanding, and the latter

latter your fortune and character. Mr. Harte wrote me word ſome time ago, and Mr. Eliot confirms it now, that you employ your pin-money in a very different manner from that in which pin-money is commonly laviſhed: not in gew-gaws and baubles, but in buying good and uſeful books. This is an excellent ſymptom, and gives me very good hopes. Go on thus, my dear boy, but for theſe two next years, and I aſk no more. You muſt then make ſuch a figure, and ſuch a fortune in the world, as I wiſh you, and as I have taken all theſe pains to enable you to do. After that time, I allow you to be as idle as ever you pleaſe; becauſe I am ſure that you will not then pleaſe to be ſo at all. The ignorant and the weak only are idle; but thoſe who have once acquired a good ſtock of knowledge, always deſire to increaſe it. Knowledge is like power, in this reſpect, that thoſe who have the moſt are moſt deſirous of having more. It does not clog by poſſeſſion, but increaſes deſire; which is the caſe of very few pleaſures.

Upon receiving this congratulatory letter, and reading your own praiſes, I am ſure that it muſt naturally occur to you, how great a ſhare of them you owe to Mr. Harte's care and attention; and conſequently, that your regard and affection for him muſt increaſe, if there be room for it, in proportion as you reap, which you do daily, the fruits of his labours.

I muſt not, however, conceal from you, that there was one article in which your own witneſs, Mr. Eliot, faultered; for, upon my queſtioning him

him home, as to your manner of ſpeaking, he could not ſay that your utterance was either diſtinct or graceful. I have already ſaid ſo much to you upon this point that I can add nothing. I will therefore only repeat this truth, which is, That if you will not ſpeak diſtinctly and gracefully, nobody will deſire to hear you.

I am glad to learn that Abbé Mably's *Droit Public de l'Europe* makes a part of your evening amuſements. It is a very uſeful book, and gives a clear deduction of the affairs of Europe, from the Treaty of Munſter to this time. Pray read it with attention, and with the proper maps; always recurring to them for the ſeveral countries or towns yielded, taken, or reſtored. Pere Bougeant's third volume will give you the beſt idea of the Treaty of Munſter, and open to you the ſeveral views of the belligerent and contracting parties: and there never were greater than at that time. The houſe of Auſtria, in the war immediately preceding that Treaty, intended to make itſelf abſolute in the Empire, and to overthrow the rights of the reſpective States of it. The view of France was, to weaken and diſmember the Houſe of Auſtria, to ſuch a degree, as that it ſhould no longer be a counterbalance to that of Bourbon. Sweden wanted poſſeſſions upon the continent of Germany, not only to ſupply the neceſſities of its own poor and barren country, but likewiſe to hold the balance in the Empire between the Houſe of Auſtria and the States. The Houſe of Brandenburg wanted to aggrandize itſelf by pilfering in the fire; changed

changed ſides occaſionally, and made a good bargain at laſt: for I think it got, at the peace, nine or ten biſhoprics ſeculariſed. So that we may date, from the Treaty of Munſter, the decline of the Houſe of Auſtria, the great power of the Houſe of Bourbon, and the aggrandizement of that of Brandenburg: and I am much miſtaken if it ſtops where it is now.

Make my compliments to Lord Pulteney; to whom I would have you be not only attentive, but uſeful, by ſetting him (in caſe he wants it) a good example of application and temperance. I begin to believe that, as I ſhall be proud of you, others will be proud too of imitating you. Thoſe expectations of mine ſeem now ſo well grounded, that my diſappointment, and conſequently my anger, will be ſo much the greater if they fail; but, as things ſtand now, I am moſt affectionally/ately and tenderly

Yours.

LETTER CLX.

London, Auguſt the 30th, O. S. 1748.

DEAR BOY,

YOUR reflections upon the conduct of France, from the Treaty of Munſter to this time, are very juſt; and I am very glad to find by them, that you

you not only read, but that you think, and reflect upon what you read. Many great readers load their memories, without exercising their judgments; and make lumber-rooms of their heads, instead of furnishing them usefully: facts are heaped upon facts, without order or distinction, and may justly be said to compose that

——— Rudis indigestaque moles
Quam dixere chaos.

Go on, then, in the way of reading that you are in; take nothing for granted, upon the bare authority of the author; but weigh and consider, in your own mind, the probability of the facts, and the justness of the reflections. Consult different authors upon the same facts, and form your opinion upon the greater or lesser degree of probability arising from the whole; which, in my mind, is the utmost stretch of historical faith: certainty (I fear) not being to be found. When an Historian pretends to give you the causes and motives of events, compare those causes and motives with the characters and interests of the parties concerned, and judge for yourself, whether they correspond or not. Consider whether you cannot assign others more probable; and in that examination do not despise some very mean and trifling causes of the actions of great men, for, so various and inconsistent is human nature, so strong and so changeable are our passions, so fluctuating are our wills, and so much are our minds influenced by the accidents of our bodies, that every man is more the man of the day, than a regular and consc-

conſequential character. The beſt have ſomething bad, and ſomething little; the worſt have ſomething good, and ſometimes ſomething great; for I do not believe what Velleius Paterculus (for the ſake of ſaying a pretty thing) ſays of Scipio, *Qui nihil non laudandum aut fecit, aut dixit, aut ſenſit.* As for the reflections of Hiſtorians, with which they think it neceſſary to interlard their Hiſtories, or at leaſt to conclude their chapters (and which, in the French Hiſtories, are always introduced with a *tant il eſt vrai*, and in the Engliſh, *ſo true it is*), do not adopt them implicitly upon the credit of the author, but analyſe them yourſelf, and judge whether they are true or not.

But, to return to the politics of France, from which I have digreſſed:—You have certainly made one farther reflection, of an advantage which France has, over and above its abilities in the cabinet, and the ſkill of its negotiators; which is (if I may uſe the expreſſion) its *ſolideſs*; continuity of riches and power within itſelf, and the nature of its government. Near twenty millions of people, and the ordinary revenue of above thirteen millions ſterling a year, are at the abſolute diſpoſal of the Crown. This is what no other Power in Europe can ſay; ſo that different Powers muſt now unite, to make a balance againſt France; which union, though formed upon the principle of their common intereſt, can never be ſo intimate as to compoſe a machine ſo compact and ſimple as that of one great kingdom, directed by one will, and moved by one intereſt. The Allied

Powers (as we have conſtantly ſeen) have, beſides the common and declared object of their alliance, ſome ſeparate and concealed view, to which they often ſacrifice the general one; which makes them, either directly or indirectly, pull different ways. Thus, the deſign upon Toulon failed, in the year 1706, only from the ſecret view of the Houſe of Auſtria upon Naples; which made the Court of Vienna, notwithſtanding the repreſentations of the other Allies to the contrary, ſend to Naples the 12,000 men that would have done the buſineſs at Toulon. In this laſt war too, the ſame cauſes had the ſame effects: the Queen of Hungary, in ſecret, thought of nothing but recovering Sileſia, and what ſhe had loſt in Italy; and therefore never ſent half that quota, which ſhe promiſed, and we paid for, into Flanders; but left that country to the Maritime Powers to defend as they could. The King of Sardinia's real object was Savona, and all the Riviera di Ponente; for which reaſon he concurred ſo lamely in the invaſion of Provence, where the Queen of Hungary, likewiſe, did not ſend one third of the force ſtipulated; engroſſed as ſhe was, by her oblique views upon the plunder of Genoa, and the recovery of Naples. Inſomuch that the expedition into Provence, which would have diſtreſſed France to the greateſt degree, and have cauſed a great detachment from their army in Flanders, failed ſhamefully, for want of every thing neceſſary for its ſucceſs. Suppoſe, therefore, any four or five Powers, who, all together, ſhall be equal, or even a little ſuperior,

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in riches and ſtrength, to that one Power againſt which they are united; the advantage will ſtill be greatly on the ſide of that ſingle Power, becauſe it is but one. The power and riches of Charles V. were, in themſelves, certainly ſuperior to thoſe of Francis I; and yet, upon the whole, he was not an overmatch for him. Charles V's dominions, great as they were, were ſcattered and remote from each other; their conſtitutions different; and wherever he did not reſide, diſturbances aroſe: whereas the compactneſs of France made up the difference in the ſtrength. This obvious reflection convinced me of the abſurdity of the Treaty of Hanover, in 1725, between France and England, to which the Dutch afterwards acceded; for it was made upon the apprehenſions, either real or pretended, that the marriage of Don Carlos with the eldeſt Archdutcheſs, now Queen of Hungary, was ſettled in the Treaty of Vienna, of the ſame year, between Spain and the late Emperor Charles VI; which marriage, thoſe conſummate politicians ſaid, would revive in Europe the exorbitant power of Charles V. I am ſure, I heartily wiſh it had; as, in that caſe, there had been, what there certainly is not now,—one Power in Europe to counterbalance that of France; and then the Maritime Powers would, in reality, have held the balance of Europe in their hands. Even ſuppoſing that the Auſtrian power would then have been an overmatch for that of France (which, by the way, is not clear), the weight of the Maritime Powers, then thrown into the ſcale

of France, would infallibly have made the balance at leaſt even. In which caſe too, the moderate efforts of the Maritime Powers, on the ſide of France, would have been ſufficient; whereas, now, they are obliged to exhauſt and beggar themſelves; and that too ineffectually, in hopes to ſupport the ſhattered, beggared, and inſufficient Houſe of Auſtria.

This has been a long political diſſertation; but I am informed that political ſubjects are your favourite ones; which I am glad of, conſidering your deſtination. You do well to get your materials all ready, before you begin your work. As you buy, and (I am told) read, books of this kind, I will point out two or three for your purchaſe and peruſal; I am not ſure that I have not mentioned them before; but that is no matter, if you have not got them. *Mémoires pours ſervir à l' Hiſtoire du 17ième Siecle*, is a moſt uſeful book for you to recur to, for all the facts and chronology of that century: it is in four volumes octavo, and very correct and exact. If I do not miſtake, I have formerly recommended to you *Les Mémoires du Cardinal de Retz*; however, if you have not read them, pray do, and with the attention which they deſerve. You will there find the beſt account of a very intereſting period of the minority of Louis XIV. The characters are drawn ſhort, but in a ſtrong and maſterly manner: and the political reflections are the only juſt and practical ones that I ever ſaw in print: they are well worth your tranſcribing. *Le Commerce des Anciens, par Monſieur Huet Evêque d'Avranche*, in one little volume

lume octavo, is worth your perusal, as commerce is a very considerable part of political knowledge. I need not, I am sure, suggest to you, when you read the course of Commerce, either of the antients or of the moderns, to follow it upon your map; for there is no other way of remembering Geography correctly, than by looking perpetually in the map for the places one reads of, even though one knows before, pretty nearly, where they are.

Adieu! As all the accounts which I receive of you grow better and better, so I grow more and more affectionately Yours.

LETTER CLXI.

London, September the 5th, O. S. 1748.

DEAR BOY,

I HAVE received yours, with the inclosed German letter to Mr. Grevenkop, which he assures me is extremely well written, considering the little time that you have applied yourself to that language. As you have now got over the most difficult part, pray go on diligently, and make yourself absolutely master of the rest. Whoever does not entirely possess a language, will never appear to advantage, or even equal to himself, either in speaking or writing it. His ideas are fettered, and seem imperfect or confused, if he is

not maſter of all the words and phraſes neceſſary to expreſs them. I therefore deſire, that you will not fail writing a German letter, once every fortnight, to Mr. Grevenkop; which will make the writing of that language familiar to you: and, moreover, when you ſhall have left Germany, and be arrived at Turin, I ſhall require you to write even to me in German; that you may not forget with eaſe what you have with difficulty learned. I likewiſe deſire that, while you are in Germany, you will take all opportunities of converſing in German, which is the only way of knowing that, or any other language, accurately. You will alſo deſire your German maſter to teach you the proper titles and ſuperſcriptions to be uſed to people of all ranks; which is a point ſo material in Germany, that I have known many a letter returned unopened, becauſe one title in twenty has been omitted in the direction.

St. Thomas's day now draws near, when you are to leave Saxony, and go to Berlin; and I take it for granted, that, if any thing is yet wanting to complete your knowledge of the ſtate of that Electorate, you will not fail to procure it before you go away. I do not mean, as you will eaſily believe, the number of churches, pariſhes, or towns; but I mean the conſtitution, the revenues, the troops, and the trade of that Electorate. A few queſtions, ſenſibly aſked, of ſenſible people, will procure you the neceſſary informations; which I deſire you will enter in your little book. Berlin will be entirely a new ſcene to you, and I look upon it, in a manner, as

your

your firſt ſtep into the great world; take care that ſtep be not a falſe one, and that you do not ſtumble at the threſhold. You will there be in more company than you have yet been; Manners and Attentions will therefore be more neceſſary. Pleaſing in company is the only way of being pleaſed in it yourſelf. Senſe and Knowledge are the firſt and neceſſary foundations for pleaſing in company: but they will by no means do alone, and they will never be perfectly welcome, if they are not accompanied with Manners and Attentions. You will beſt acquire theſe by frequenting the companies of people of faſhion; but then you muſt reſolve to acquire them, in thoſe companies, by proper care and obſervation; for I have known people, who, though they have frequented good company all their life-time, have done it in ſo inattentive and unobſerving a manner, as to be never the better for it, and to remain as diſagreeable, as awkward, and as vulgar, as if they had never ſeen any perſon of faſhion. When you go into good company (by good company is meant the people of the firſt faſhion of the place) obſerve carefully their turn, their manners, their addreſs; and conform your own to them. But this is not all neither: go deeper ſtill; obſerve their characters, and pry, as far as you can, into both their hearts and their heads. Seek for their particular merit, their predominant paſſion, or their prevailing weakneſs; and you will then know what to bait your hook with, to catch them. Man is a compoſition of ſo many, and ſuch various ingredients, that it requires

requires both time and care to analyſe him: for, though we have, all, the ſame ingredients in our general compoſition, as Reaſon, Will, Paſſions, and Appetites; yet the different proportions and combinations of them in each individual produce that infinite variety of characters, which, in ſome particular or other, diſtinguiſhes every individual from another. Reaſon ought to direct the whole, but ſeldom does. And he who addreſſes himſelf ſingly to another man's reaſon, without endeavouring to engage his heart in his intereſt alſo, is no more likely to ſucceed, than a man who ſhould apply only to a King's nominal Miniſter, and neglect his Favourite. I will recommend to your attentive peruſal, now you are going into the world, two books, which will let you as much into the characters of men, as books can do. I mean, *Les Réflexions Morales de Monſieur de la Rochefoucault*, and *Les Caractéres de la Bruyere*: but remember, at the ſame time, that I only recommend them to you as the beſt general maps, to aſſiſt you in your journey, and not as marking out every particular turning and winding that you will meet with. There your own ſagacity and obſervation muſt come to their aid. La Rochefoucault is, I know, blamed, but I think without reaſon, for deriving all our actions from the ſource of ſelf-love. For my own part, I ſee a great deal of truth, and no harm at all, in that opinion. It is certain, that we ſeek our own happineſs in every thing we do; and it is as certain, that we can only find it in doing well, and in conforming all our actions to the rule of right reaſon,

reaſon, which is the great law of Nature. It is only a miſtaken ſelf-love that is a blameable motive, when we take the immediate and indiſcriminate gratification of a paſſion, or appetite, for real happineſs. But am I blameable, if I do a good action, upon account of the happineſs which that honeſt conſciouſneſs will give me? Surely not. On the contrary, that pleaſing conſciouſneſs is a proof of my virtue. The reflection which is the moſt cenſured in Monſieur de la Rochefoucault's book, as a very ill-natured one, is this; *On trouve dans le malheur de ſon meilleur ami, quelque choſe qui ne déplait pas.* And why not? Why may I not feel a very tender and real concern for the misfortune of my friend, and yet at the ſame time feel a pleaſing conſciouſneſs at having diſcharged my duty to him, by comforting and aſſiſting him to the utmoſt of my power in that misfortune? Give me but virtuous actions, and I will not quibble and chicane about the motives. And I will give any body their choice of theſe two truths, which amount to the ſame thing: He, who loves himſelf beſt, is the honeſteſt man; or the honeſteſt man loves himſelf beſt.

The characters of La Bruyere are pictures from the life: moſt of them finely drawn, and highly coloured. Furniſh your mind with them firſt; and when you meet with their likeneſs, as you will every day, they will ſtrike you the more. You will compare every feature with the original: and both will reciprocally help you to diſcover the beauties and the blemiſhes.

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As women are a conſiderable, or at leaſt a pretty numerous part of company; and as their ſuffrages go a great way towards eſtabliſhing a man's character, in the faſhionable part of the world (which is of great importance to the fortune and figure he propoſes to make in it) it is neceſſary to pleaſe them. I will therefore, upon this ſubject, let you into certain *Arcana*, that will be very uſeful for you to know, but which you muſt with the utmoſt care conceal, and never ſeem to know. Women, then, are only children of a larger growth; they have an entertaining tattle, and ſometimes wit; but for ſolid, reaſoning good ſenſe, I never knew in my life one that had it, or who reaſoned or acted conſequentially for four-and-twenty hours together. Some little paſſion or humour always breaks in upon their beſt reſolutions. Their beauty neglected or controverted, their age increaſed, or their ſuppoſed underſtandings depreciated, inſtantly kindles their little paſſions, and overturns any ſyſtem of conſequential conduct, that in their moſt reaſonable moments they might have been capable of forming. A man of ſenſe only trifles with them, plays with them, humours and flatters them, as he does with a ſprightly, forward child; but he neither conſults them about, nor truſts them with ſerious matters; though he often makes them believe that he does both; which is the thing in the world that they are proud of; for they love mightily to be dabbling in buſineſs (which, by the way, they always ſpoil); and, being juſtly diſtruſtful that men

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in general look upon them in a trifling light, they almoſt adore that man, who talks more ſeriouſly to them, and who ſeems to conſult and truſt them: I ſay, who ſeems; for weak men really do, but wiſe ones only ſeem to do it. No flattery is either too high or too low for them. They will greedily ſwallow the higheſt, and gratefully accept of the loweſt; and you may ſafely flatter any woman, from her underſtanding, down to the exquiſite taſte of her fan. Women who are either indiſputably beautiful, or indiſputably ugly, are beſt flattered upon the ſcore of their underſtandings: but thoſe who are in a ſtate of mediocrity, are beſt flattered upon their beauty, or at leaſt their graces: for every woman, who is not abſolutely ugly, thinks herſelf handſome; but not hearing often that ſhe is ſo, is the more grateful, and the more obliged to the few who tell her ſo: whereas a decided and conſcious Beauty looks upon every tribute paid to her beauty only as her due; but wants to ſhine, and to be conſidered on the ſide of her underſtanding: and a woman who is ugly enough to know that ſhe is ſo, knows that ſhe has nothing left for it but her underſtanding, which is conſequently (and probably in more ſenſes than one) her weak ſide. But theſe are ſecrets, which you muſt keep inviolably, if you would not, like Orpheus, be torn to pieces by the whole ſex: on the contrary, a man, who thinks of living in the great world, muſt be gallant, polite, and attentive to pleaſe the women. They have, from the weakneſs of men, more or leſs influence in all Courts; they

they abſolutely ſtamp every man's character in the *beau monde*, and make it either current, or cry it down, and ſtop it in payments. It is, therefore, abſolutely neceſſary to manage, pleaſe, and flatter them; and never to diſcover the leaſt mark of contempt, which is what they never forgive; but in this they are not ſingular, for it is the ſame with men; who will much ſooner forgive an injuſtice than an inſult. Every man is not ambitious, or covetous, or paſſionate; but every man has pride enough in his compoſition to feel and reſent the leaſt ſlight and contempt. Remember, therefore, moſt carefully to conceal your contempt, however juſt, wherever you would not make an implacable enemy. Men are much more unwilling to have their weakneſſes and their imperfections known, than their crimes; and, if you hint to a man, that you think him ſilly, ignorant, or even ill-bred, or awkward, he will hate you more, and longer, than if you tell him plainly, that you think him a rogue. Never yield to that temptation, which to moſt young men is very ſtrong, of expoſing other people's weakneſſes and infirmities, for the ſake either of diverting the company, or of ſhowing your own ſuperiority. You may get the laugh on your ſide by it for the preſent; but you will make enemies by it for ever; and even thoſe who laugh with you then, will, upon reflection, fear, and conſequently hate you: beſides that it is ill-natured; and a good heart deſires rather to conceal than expoſe other people's weakneſſes or misfortunes. If you have wit, uſe it to pleaſe, and

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not to hurt: you may ſhine like the ſun in the temperate Zones, without ſcorching. Here it is wiſhed for; under the Line it is dreaded.

Theſe are ſome of the hints, which my long experience in the great world enables me to give you; and which, if you attend to them, may prove uſeful to you in your journey through it. I wiſh it may be a proſperous one; at leaſt, I am ſure that it muſt be your own fault if it is not.

Make my compliments to Mr. Harte, who I am very ſorry to hear is not well. I hope by this time he is recovered. Adieu!

LETTER CLXII.

London, September the 13th, O. S. 1748.

DEAR BOY,

I HAVE more than once recommended to you the Memoirs of the Cardinal de Retz, and to attend particularly to the political reflections interſperſed in that excellent work. I will now preach a little upon two or three of thoſe texts.

In the diſturbances at Paris, Monſieur de Beaufort who was a very popular, though a very weak man, was the Cardinal's tool with the populace. Proud of his popularity, he was always for aſſembling the

the people of Paris together, thinking that he made a great figure at the head of them. The Cardinal, who was factious enough, was wise enough, at the same time, to avoid gathering the people together, except when there was occasion, and when he had something particular for them to do. However, he could not always check Monsieur de Beaufort; who having assembled them once very unnecessarily, and without any determined object, they ran riot, would not be kept within bounds by their leaders, and did their cause a great deal of harm; upon which the Cardinal observes, most judiciously, *Que Monsieur de Beaufort ne sçavoit pas, que qui assemble le peuple l'émeut.* It is certain, that great numbers of people, met together, animate each other, and will do something either good or bad, but often bad: and the respective individuals, who were separately very quiet, when met together in numbers, grow tumultuous as a body, and ripe for any mischief that may be pointed out to them by the leaders; and, if their leaders have no business for them, they will find some for themselves. The Demagogues, or leaders of popular factions, should therefore be very careful not to assemble the people unnecessarily, and without a settled and well-considered object. Besides that, by making those popular assemblies too frequent, they make them likewise too familiar, and consequently less respected by their enemies. Observe any meetings of people, and you will always find their eagerness and impetuosity rise or fall in proportion

tion in their numbers; when the numbers are very great, all ſenſe and reaſon ſeem to ſubſide, and one ſudden frenzy ſeize on all, even the cooleſt of them.

Another very juſt obſervation of the Cardinal's is, That the things which happen in our times, and which we ſee ourſelves, do not ſurpriſe us near ſo much as the things which we read of in times paſt, though not in the leaſt more extraordinary; and adds, that he is perſuaded, that when Caligula made his horſe a Conſul, the people of Rome, at that time, were not greatly ſurpriſed at it, having neceſſarily been in ſome degree prepared for it, by an inſenſible gradation of extravagancies from the ſame quarter. This is ſo true, that we read every day, with aſtoniſhment, things which we ſee every day without ſurpriſe. We wonder at the intrepidity of a Leonidas, a Codrus, and a Curtius; and are not the leaſt ſurpriſed to hear of a Sea-Captain, who has blown up his ſhip, his crew and himſelf, that they might not fall into the hands of the enemies of his country. I cannot help reading of Porſenna and Regulus, with ſurpriſe and reverence: and yet I remember that I ſaw, without either, the execution of Shepherd *, a boy of eighteen years old, who intended to ſhoot the late King, and who would have been pardoned, if he would have expreſſed the leaſt ſorrow for his intended crime; but, on the

* James Shepherd, a Coach-painter's apprentice, was executed at Tyburn for high treaſon, March the 17th, 1718, in the reign of George the Firſt